CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LO[illegible]" NO. 30.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JULY 28, 1849. WHOLE NO. 1459.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(*Near Washington Street.*)
NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

ASPIRATION.

Make me, O my God, entirely and thoroughly grateful to thee for all thy mercies, in the spirit of thankfulness—a spirit that implies a full wakefulness to all the relations subsisting between thee and me. Open, I beseech thee, my understanding to my duties, my means, my deficiencies, and supply the grace by which I may find in me courage to look at myself inwardly as I am, and resolution to use all my powers effectively in the right way—to live henceforth as I ought. The time is indeed short. Let me have grace to feel and to realize, as I should, *how short!* O, correct within me that prevailing disposition, *by which* I yield to the enticements of the imagination, bearing the mind so often away from the line of higher and indispensable mental exertion, and wasting so much of Time in what profiteth nothing. Let my mind and affections be in reciprocal and constant correspondence, under the power of an enlightened and ever-wakeful conscience. O, let not this day pass away, as all other days have passed; under an imperfect sense of my religious character and condition, in reference to all my relations to thee, and to my fellow-beings. And may I have a clear apprehension of the true character of every motive and feeling by which I am influenced, and power to judge myself with full impartiality, and to do in all respects exact justice, and practice proper mercy and kindness towards every human being in the spirit of a faithful Christian. Lord! Lift thou the light of thy countenance upon me! Work in me to will and to do, according to thy good pleasure, in all things—seeking continually, by the exercise of a sound discretion and a sufficient firmness, to reduce the influence of selfishness, under whatever disguises, and to bring myself by vigorous self-control, to become truly benevolent and thoroughly disinterested. O, God! grant me that love towards thyself that casteth out fear of man. Grant me the grace so to manage my prudential affairs, as to owe no man any thing, without contracting any portion of arrogance or presumption, so apt to arise under a *feeling of independence and a sense of* not needing the aid of others. For I acknowledge my dependence, under thee, upon others for happiness; and I desire the kindness and affection of others. Grant me a just sense and acknowledgement of this truth as belonging to the proper state of a Christian's heart, and let my actions under it, manifest the life of a sincere Christian. [Comm.

NUMBER OF JOHN ROGERS' CHILDREN.

AN IMPORTANT QUESTION SETTLED.—It has always been a matter of historical disputation, whether John Rogers' wife had nine or ten children, the phrase "nine small children and one at the breast" being very equivocal in respect to the number of the progeny. It is gratifying to know that this point is being cleared up by the historical research of H. Humphrey, D. D., President of Amherst College, who, in a recent publication, of which over 100,000 copies have been circulated by the Massachusetts Sabbath School Society, has given a new version to the whole matter. After quoting authority upon authority, he shows conclusively that John Roger's wife's progeny were *eleven* in number.

We cut the above from the "Boston Daily Journal" of a recent date. It contains a fact *new* to us; we think it contains something that will seem like *news* to the learned "Antiquary" of Cambridge, whose articles you have recently re-published on this subject from the Cambridge Chronicle; and something equally *new* to the Rev. President of Amherst College. It may be, that the Rev. Dr. has given "a new version to the whole matter." It may be, that after "quoting authority upon authority, he has shown conclusively that John Rogers's wife's progeny were *eleven* in number." But we opine that there is some mistake in the matter. It was Dr. H. undoubtedly, who re-published the New England Primer of which 100,000 copies have been circulated; but we opine that the aforesaid divine has not written or published a word to disturb a fact so hallowed in the memory of the past, much less proved "conclusively" that the number of Mrs. R's. children were "eleven," and not the number which history and tradition have heretofore alike affirmed. It was the "ANTIQUARY," and not the Doctor, who attempted so boldly to reverse the statement to which history had set her seal on this all-important subject. But, if we may venture, diffidently, to offer an opinion, it is that the "Antiquary," with all his authorities, has hardly succeeded in showing "conclusively" that history, through so many ages, has been at fault on a matter of this importance. We opine one thing further, that he will never succeed until he can set aside the testimony of one important personage, namely, that of John Rogers himself. For if John Rogers did not know the number of his own children, or of his wife's, we would like to ask, who should, or who ever will know? Whether, therefore, it is the Reverend Doctor, of Amherst College, or the *venerable* "ANTIQUARY" at Cambridge, who has given 'a new version to the whole matter' we ask them to turn to Southey's Book of the Church, p. 142, Vol. 2, Wells's edition, Boston, 1825, where they will find the following statement on this subject. It will be observed, that the Author, Dr. Southey, *quotes to this point the very words of Rogers himself*:—

"The sentence (of death) being passed, he (John Rogers) requested that his poor wife, being a foreigner, might come and speak with him as long as he lived; "for she hath ten children," *said he*, "that are hers and mine, and somewhat I would counsel her that were best for her to do." But Gardiner, with his characteristic brutality, refused this, affirming that she was not his wife. And, when on the day of his execution, he asked Bonner, that he might speak to her a few words only before his burning, the monster would not permit it. She met him, however, with her ten children, one hanging on her breast, as he went to Smithfield."

A READER.

[From Rev. C. Brooks' Report.]

THE FAMILY THE BEST PLACE TO BEGIN A CHILD'S HEAVENLY LIFE.

Why is the family the best place for beginning a child's heavenly life? We answer,—

I. Because it is the best place *to preoccupy the soul with good images*; the best place to prejudice the ready will in favor of what is heroic, benevolent, and godlike. Every day's experience furnishes the mind with new motives, new conflicts, new hopes.

* * *

The idea of God and Christ, religion and immortality, is not imparted to a child by *argument*, but by affirmation, by example, by influence, by emotions, by affections. Logic and metaphysics are much later processes. The child may get up as far as man by the steps of argument, but he reaches God only on the wings of faith. We undertake to argue grown-up sinners into religion, and Heaven knows how signally we fail. Estimate the difference of mental disposition between the young and old, in yielding to motives. Mark the ductility of children. Their minds how plastic and facile! but the mature mind how fixed and flinty! In this respect the aged mind may be compared to the impassive mirror, which retains an image only while that image is before it; but the young mind is like the sensitive daguerreotype plate, which seizes and holds fast forever any image that may be thrown upon it.

* * *

II. The family is the best place *to impart accurate ideas of God and man*, because God and man are represented in the family. To young children the parents stand instead of Deity; and the children, having hearts that must be given somewhere, first give to their parents the love and reverence which are afterwards to find a higher expression. The idea of the earthly parent grows until it grasps the heavenly. * *

But let us look closer at this subject. In a great degree, God made the two parents to represent separately the mixed attributes of the child. For example, the father symbolizes intellect, reason, philosophy; while the mother represents feeling, love, devotion. Not entirely, but to a great extent, the instructions and example of each parent will run in these distinctive channels. How wise the divine ordination to secure in this way the best development of *all* the powers of the child! Thus two parents become necessary, and both perform their work from the heart. The mother's office is evidently first in importance. The affections should be developed earliest of all; and God has therefore furnished the true and timely teacher, who teaches with a blended wisdom and love. The intellect comes later into play; and then the father stands ready to give it direction, stimulus, and power. Thus the child is taught first to love, and then to reason: the mother, therefore, is the *deity of infancy; the father, the deity of childhood*. What can more clearly prove, that the family is the place ordained by the Creator for beginning the formation of the highest character?

III. The third reason, why the family is thought to be the best place for beginning the heavenly culture, is drawn from this fact in our mental phenomena; namely, *that mind, like matter, moves in the direction of its impelling force*. How important, then, is the *first* impulse!—Children have primarily the age of impressions, and then the age of will. The former brings them within the sacred enclosure of parental influence, the latter, to the period of responsibility. As the impressions are anterior to all choice, so they are independent of all memory: nevertheless, when often repeated they become formative of character. * * The noble resolve, which a Christian parent has awakened, may give a heavenward direction to the soul, as it starts in its immortal career; so the evil bent, which a wicked parent has given to the feelings, sentiments, and affections of his son, has prepared that son to set forth on a course of selfishness and crime. * * *

To the cause of Sunday Schools it is of great importance to know what we mean, when we say, that mind moves in the direction of its impelling force. If one can be excused for being personal, I would here state a fact. For the last twenty-five years I have been watching and recording, and I deem this the fit time to announce the results; and they are these,—that the family influences which have been brought to bear on the first *ten* years of childhood have been more powerful than all others. Just as the twig was bent, the tree has been inclined. With regard to boys, these influences, in five cases out of ten, have decided the choice of profession and pursuit in life; and, in eight cases out of ten, have decided the character of the individual. The intellectual character may be, and often is, more affected out of the house; but the religious is shaped in the family. * *

What, then, ought families to become that they may be fellow-workers with the Sunday School? They should each become a Christian school. * Christ must be superinduced upon every family attribute, family law, and family hope. Until he has become the informing spirit of the household, the kingdom of God cannot be adequately taught in that family. Until families, *as* families, are thus Christianized, we cannot expect a fundamental moral reform through the world. The light that illumines and the grace that can sanctify the world.

HINDRANCES IN THE FAMILY TO THE SPIRITUAL CULTURE OF THE YOUNG.

The Sunday School would speak kindly, but it should speak honestly, of some hindrances to the spiritual culture of the young, as they now exist in families.

In some few families, we find a total ignorance and carelessness respecting the nature, the aims, and the aptitudes of children. What can we expect from the children of such families but stolid carelessness with regard to prayer, duty and progress? Such a family would be likely to efface or counteract whatever good impressions the Sunday School had made.

Most parents give too little heed to the physical development of their offspring, during the first seven years. In aiming to make intellectual prodigies, they often undermine health, and thereby induce weakness, irritation, discontent, and even irreligion.

Some strive to sharpen the intellect, and let the conscience take care of itself. This system may end only in doubling the power of doing wrong.

Few parents seem to remember, that the incidental conversations and unmeditated actions of their house are the most efficient educators.

Others seem slow to understand, that a child's employments, joys, and, sorrows, are as positive realities, reaching its inmost soul, as their own can be. Hence sympathies are chilled.

It is a grave error in some to overlook this fact; namely, that there is a fountain of trustfulness in a child's soul. If this faith be trifled with or darkened, the whole world of truth and happiness may be shut out.

Some parents have changeable laws. A system of uncertain, fluctuating discipline has upon children about the same effect that January would have upon the harvest, if projected into the midst of July. It is a system which will effectually destroy all right ideas of government both human and divine.

Many parents govern too much. They repeat a thousand little, insignificant "shalls" and "shants," instead of implanting the well defined principles which would govern all these little cases without a word. Children thus continually assaulted get to consider the whole parade of biddings and forbiddings as a game of chance, and govern themselves accordingly. He who plants one truth firmly in a child's conscience plants there a hundred governors.

There are families where a steady moral influence is not trusted, but positive command is always substituted. They will not wait for truth and affection to do their work, but prefer to send the lightning-flash of imperial authority, which well nigh kills the free soul of childhood.

We are sorry to say, there are parents who falsify to their children. Instead of an open, frank, and manly honor, they give untrue or insufficient reasons. Thus, by equivocation and falsehood, they destroy the great principle of truthfulness, which is the foundation of the moral fabric.

We are quite as sorry to allude to another class; parents who are remarkable for giving good religious lessons on the Sabbath, and who are as remarkable for breaking them through the week. This is feeding a son with one hand and stabbing him with the other. A parent can conquer a child's heart, only by conquering his own. Words affect us just in proportion as we believe wisdom to dwell in him who utters them; so, example will move us just in proportion as we believe him to have lived out what he shows us. That parent, therefore, who converts mobile speech into righteousness of life, can talk to his children in the tones of a divine messenger. [Ib.

SUPPORT OF DISABLED MINISTERS.

It will interest the readers of the Register, to learn the action of the Old School General Assembly, and the feelings of Presbyterians, on this subject. We hope that the Society recently formed among Unitarians for this purpose, will have remembrance and sympathy turned to it, by what others are doing.

"The order of the day was taken up, being an overture from the Presbytery of Steubenville, asking the Assembly to take immediate measures to provide the means of relief and support to disabled ministers and their widows and children in indigent circumstances. Also, an overture from the Presbytery of Elizabethtown, asking that the Board of Publication be authorized to contribute $2,000 per annum to this object. The Committee recommended the following resolutions.

Whereas, There are many disabled and superannuated ministers in connection with the Presbyterian Church, and the widows and families of Presbyterian ministers who are in indigent circumstances, and as the church increases their number is likely to increase; and whereas it is the duty of the church to provide for those who have devoted their time, and spent their energies in the service, and also for their families; and whereas no local provision can effectually meet this object, and no efficient general provision has ever yet been made: Therefore,

1. Resolved, That in order to constitute a fund for the support of the widows and families of deceased ministers, and for the relief of superannuated and disabled living ministers, it is hereby enjoined upon all our Synods and Presbyteries to take such action as may secure a contribution annually.

2. Resolved, That a column be added to the table of statistical reports, for these contributions.

3. Resolved, That the fund thus contributed be placed in the hands of the Trustees of the General Assembly, to be disbursed by the Board of Publication, upon the recommendation of the Presbyteries, as the funds for Domestic Missions, Education and Church Extension are now appropriated.

4. Resolved, That in order to the founding of a permanent fund for this same object, special contributions and legacies be invited from all parts of the church, the principal of which shall be safely invested by the Board of Trustees of the General Assembly, and the interest be added to the general fund, provided for in a foregoing resolution.

A member advocated the naming of no sum. Leave it to the Christian liberality of the people, and they would give a hearty response. In 1841, the General Assembly directed the Presbyteries to take order on this subject. We did so, and on examination found an aged minister who had been driven by poverty into the poor house, and who had even been imprisoned for debt.

Mr. Inglis thought he might say for the eldership that there would be no drawing back among them. He hoped that there would be no amount fixed, and that annual collections be agreed on. In his part of the country, (South Carolina,) they never see a half dime, or even a dime, put in the plate. The people are willing to give a larger amount than that.

Mr. Barnett a ruling elder from Ohio, a man of known liberality in the cause of religion, again spoke. He thanked God that he belonged to a congregation which supported its own poor. They could not be charged with neglecting that duty. He was warmly in favor of the fund. He knew many men who would give freely to this object, who would give to none of the Boards of the church.

Mr. Nevin said that the privations incident to the life of a minister deterred many young men from entering it. He instanced a gentleman high in office in the State of Ohio. He spoke of his own experience of a minister's privations, and of the stern sense of principle and duty which keeps him at his post. Why should it be considered perfectly right for an elder to acquire wealth and live in luxury, while the minister is doomed to hopeless penury!

Mr. John A. Inglis. The church has a deep interest in this matter. As a body, as a Divine Corporation, taking its charter from heaven, she has a duty to perform to those who have long and faithfully served her. All parts of the church have not been equally negligent. Whatever advantages of education he had enjoyed, he owed them all to the First Presbyterian Church of Baltimore, of which his father had been pastor. [Mr. Inglis is a lawyer residing in South Carolina, and a ruling elder in the Presbytery of Harmony, a son of the late Dr. John Inglis, of Baltimore." [Presb.

CHILDREN OF PRESBYTERIAN FAMILIES IN ROMAN CATHOLIC SCHOOLS.

An overture was presented in the last General Assembly, (Old School) as follows:—

What course ought a church session to pursue with members of the church, who send their children to Catholic boarding schools, where they are entirely deprived of the evangelical means of grace, and are obliged to attend upon papistical service?

The Committee on Overtures thereupon recommended the following resolutions:

1. Resolved, That this Assembly deem such conduct on the part of any Protestant family, whether church members or not, as highly injudicious, fraught with great danger to their children, and utterly inconsistent with every principle of Protestantism.

2. Resolved, That this Assembly deem such conduct in church members, whose children have been dedicated to God in baptism, as a violation of their vows made in that ordinance, and a great hindrance to the training up of their children in the nurture and admonition of the Lord.

3. Resolved, That it be recommended to all ministers in our connection, where such a practice exists, to present this subject from the pulpit, and in other suitable ways to admonish those who offend, [and that sessions be authorized to administer discipline according to the circumstances of the case.]

Upon the third resolution a debate sprung up. The overture and the debate reveal a state of things of some important bearing in regard to the Presbyterian Church. Independently of the fact of Presbyterian families sending their children to Roman Catholic schools, and of the question whether of the expediency or inexpediency of the practice, there is a fearless proclamation of the rights of conscience against ecclesiastical domination, not often heard in Presbyterian Assemblies. But to the debate, which we take from the Presbyterian:

Mr Hamill moved to strike out all after the word "offend."

Mr. Graham hoped the alteration would not be made. At the baptism of a child, the parent enters into a solemn vow, entirely inconsistent with the exposing of his children to the influence of Roman Catholic schools; and when a church member offends thus he ought to be held responsible.

Mr. Nevin was in favor of striking out. The thing was impracticable, and might lead to difficulties affecting the common school system, or any school where no religious instruction is given.

Mr. Goulding believed a penalty would have a most unfavorable effect in many cases.

Dr. Perry considered the subject as one of the deepest interest to the community. The Scripture teaches that "for the soul to be without knowledge is not good." From this we infer that it is the duty of the church to provide instruction for its children, and not only for them but for all in the vicinity, and thus take away any motive to send them to schools where either pure religion is not taught, or no religious instruction is given at all.

Mr. Sanford thought there would be difficulty in carrying out discipline when one parent is a Roman Catholic.

Mr. Taylor proposed to substitute the word "enjoined" for "authorized." The amendment was ruled out, as not in order.

Dr. Plumer. The resolution will be encumbered with insuperable difficulty. We are not competent to bind the conscience in such cases. So stringent a measure would create sympathy for the offender. We cannot settle differences of opinion between parents, nor interfere between man and wife. Can I not send my children to a school where there is a Roman Catholic teacher! Can I not have a music teacher or French teacher in my house if they should happen to be Roman Catholics? The Archbishop of Baltimore issued a letter forbidding Catholic children to frequent Protestant schools; but there was such a clamor excited by his letter, that he was fain to explain it all away, and say that it applied only to students of divinity.

Dr. McGill reminded Dr. Plumer that the resolution contemplated boarding schools only.

Dr. Plumer knew a Roman Catholic who had a Protestant wife, who kept a boarding school. What is to be done in such a case? A boarding school may be advertised, and not have one boarder, still it would be a boarding school. In making these remarks, he would not be misapprehended. He was as far as any one from consenting to receive the mark of the Beast.

Mr. Hamill also disapproved the idea of discipline in the case. We may admonish but not lord it over the conscience. As well might you bind the ocean, or the outbursting flame, with a hempen cord, as attempt thus to bind the conscience.

Dr. McGill stated that any embarrassments which might arise were met by the words in the resolution, "according to the circumstances of the case."

On motion, the resolution was divided. The first section was adopted. The second (in brackets,) was lost, ayes 64, noes 75. The whole paper in reference to the 1st query, thus amended, was unanimously adopted.

NEW AND OLD SCHOOL ASSEMBLIES.

The "Presbyterian" speaks with gratification of certain symptoms appearing in the New School body, at their late meeting, as follows:

One member of the Assembly said: "We have been on a restless sea of agitation and experiment for the last ten years; and, in this Assembly, we hardly know where to find ourselves, or what our constitution is." Another is reported as remarking: "Our old wagon of a Constitution is broken down." And still another spoke of himself as having "lost all clue to the Constitution," and as having "endeavored in vain to follow it through all the infinite ramifications" of the course recommended by an important committee. Even Dr. Beman declared in his place, that "it appeared to him that no man in that Assembly was competent to say what the present Constitution was."

These are unmistakable signs. They indicate no little apprehension at the sight of what the innovating spirit has already done. And we are glad to see, that this feeling of apprehension is likely to bring forth, in the more conservative brethren belonging to this school, a better course of action. They begin to speak, in deploring terms, of this "*tinkering*," and "tampering with the Constitution;" and to sigh for the return of the Church to "the Book of 1837."

That the New School body will ever return to the Old School, there is no room to hope.—Desirous of it as the former may be, and thrust out against their will from the Old School Assembly, the sacrifice of conscience in accepting the standards in the sense insisted on by the Old School, would be greater than the pain of continuing separate. And certainly there is no ground for supposing, that without such acceptance, the Old School would ever receive the New.

At the recent meeting of the two bodies, the Old School at Pittsburgh and the New School at Philadelphia, a telegraphic despatch passed between individuals of each, on the subject of *correspondence*—for there had not been then, and there is not yet, a correspondence between them as Christian bodies. The Old School Assembly would not, however, go for correspondence, unless the New School would relinquish its *lawsuits*, or waive the legal rights which it claims in certain matters, at first decided in their favor, but afterwards set aside by decision of the Court in Bank. This the New School has not yet done; and it remains to be seen what another year will bring forth, and whether the two bodies will consent to be in fraternal relation, as now they are not.

"COLLEGE OF THE HOLY CROSS."

From Rev. G. E. Ellis in the Christian Examiner.

The "College of the Holy Cross" is situated upon what may be called the central hill of the Commonwealth of Massachusetts, a gentle and sightly elevation in the rural city of Worcester. Travellers on the line of the railroad have doubtless marked from time to time the progressive increase of the structures on that hill, and those who have known their purpose have probably meditated on what would be the amazement of the fathers of New England if they could revisit these scenes. A few years ago, a long, low, wooden edifice crowned the summit, and was the germ of the present institution. The College was founded five years since by Bishop Fenwick of Boston, at an expense of $25,000. A few days before his death, he conveyed the real estate to the Trustees of the Catholic College in Georgetown, D. C., an institution incorporated by act of Congress. The expressed condition of the deed was, that the "Bishop of Boston" for the time being should always have the right of sending to the institution, without charge, one pupil in each fifty. It is wholly under the "care of the Fathers of the Society of Jesus," or the Jesuits, so called, and the proprietary right is still held by Georgetown College, which is also a Jesuits' college.

A stately brick edifice, so constructed as to admit of enlargement, and to which the original structure of wood is an appurtenance, now constitutes the College, which is designed to accommodate two hundred pupils, though the present number is but one hundred and ten, twenty of whom are from this State. The expense to each pupil is $150 a year. There are seventeen teachers.

Strict conformity with the doctrines and ceremonies of the Roman Catholic Church is required of the pupils, who are under an instruction and discipline similar to those of like institutions abroad. They are overlooked by night and by day, at their studies, their meals, and their recreations; they must daily attend mass and three religious exercises; they must perform the duties of the confessional, and receive absolution. These conditions admit of no exception for any pupil. Pupils are received from the age of eight years and upwards. The course of study is intended to embrace eight years, and includes, besides accomplishments, moral and natural philosophy, mathematics, poetry, ancient and modern languages. There is also a theological class for the training of priests.

At the last session of our legislature, "Geo. Fenwick, Peter Blenkinsop, Philip Sacchi, Kenneth A. Kennedy, Augustine L. McMullen, and William Logan" petitioned that they and their successors might be made a corporation by the name of "The College of the Holy Cross," to be established in the city of Worcester, with all the usual powers and privileges, the chief of which are to purchase, hold, and sell property, to sue and be sued, and to confer degrees. This petition was referred to the Joint Standing Committee of the House and Senate on Education, a majority of which reported leave to withdraw. The petition was recommitted. A full, frank, and kindly consideration of the whole matter was entertained by the committee, the petitioners being represented before them. The majority, as at first, was opposed to granting it, and so reported, through the chairman, Mr. Erastus Hopkins. A minority of three members presented a favorable report, though Mr. Charles W. Upham. A protracted discussion, earnest, good-tempered, and very able on both sides, was held in the House, and the question was decided against the petitioners by a vote of one hundred and seventeen to eighty-four; fifty-two members being absent when the vote was taken.

A very great and a very general interest has been excited by this petition and the discussion to which it led. It is pleasant to know that no acrimonious feelings or ill-temper showed themselves, and that a calm and judicious tone was observed throughout the debates.

PROTESTANT AND ROMANIST ON THE QUESTION OF CIVIL AND RELIGIOUS LIBERTY.

[Mr. Ellis, having argued with his usual force in favor of granting an act of incorporation to the College of the Holy Cross, thus concludes:—]

We will not conceal the fact, that this expression of our free and fearless Protestant views, which would have compelled us to have granted the prayer of the petitioners, is attended with a rising of some painful feelings within us. Catholics have asked of us, and we have advocated their receiving, rights and privileges which, under a change in our mutual relations, they would never grant to us. If a body of citizens from this State were to emigrate and establish themselves in Rome, and there ask what has been asked of us, they would be refused. Indeed, the issue has been raised and so decided. A few years before the recent distractions occurred at Rome, the English residents and visitors there, whose money has for years been the chief security for the Italians against starvation, requested permission to establish a place of worship in that city. They could gratify curiosity and taste in the numerous churches where the worship was strange to them, but for devotion they wanted a service which brought with it to their hearts the associations of youth, of home, of familiarity and affection. Their request was treated as if it were in part a joke, and in part an insult. The utmost that could be gained from a friendly cardinal was an intimation, that, if a quiet upper-room should be selected outside the walls of the city, the English who should assemble there on Sunday, with liturgy and sermon, might not be molested. And there we have worshipped, grateful for the privilege, though somewhat amazed at the sight of the sentries with loaded muskets who guarded the doors. And this is the fashion after which Romanism treats Protestantism where the former has rule.

That single fact decides the question, whether the Roman Church is friendly to civil and religious liberty; and it decides the question in the negative. Where the Roman Church is in the ascendant, it extends the spiritual rule, which at first is the only prerogative it claims, into the social, civil, domestic, and private relations of men and women. It forbids marriage between a Catholic and a Protestant. It interrupts the ordinary business of life by two hundred and fifty-four feast and saints' days, besides Sundays. It shackles the press, and tells not only its disciples, but Protestants who may live among them, what books they may read, and what books they shall not read. It penetrates into the secrets of household life which concern, often, others than those who go to the confessional. It interferes with the processes of civil law and the courts of justice, and, besides all these encroachments, even in its purely religious functions it interposes itself between the soul of man and God. Then, when Protestantism raises an issue with Romanism, and asks for its rights, what is the answer? The Romanist says,—"It is not inconsistent with Protestant religion and conscience to allow us our liberty, but it is inconsistent with our religion and conscience to allow Protestant liberty among us." The simple meaning of this formula is, that the Roman Catholic religion and conscience, wherever Romanism has power, requires an oppression of Protestant religion and conscience. We hope our Catholic fellow-citizens may learn here the beauty and consistency of reciprocity. But instead of their being taught that lesson by suffering here the ills of oppression and persecution, we should much prefer to have it recommended to them by a perfect and unfettered freedom.

If, in the refusal of our last legislature to incorporate the "College of the Cross," the Romanists among us think they can discover illiberal and unjust feeling, let them fairly consider the aspect of the case to the descendants of old New England fathers. The oft-told story plainly shows that our fathers sought this wild dreary region, hard and inhospitable as it was, for the sake of everlasting riddance of Popery, with all its forms and substance. They hated it, they were absolutely and irreconcilably disgusted with it. They hoped never to see a rag nor a remnant of it on this side of the great deep. They suffered everything in their home trials, their passage, their exile, their wilderness state, and in their purchase of the best part of all religious experience, that which taught them their errors. They had an end in view in coming here, and so far the end is gained. Under their institutions, civil and religious, and as the reward of their endurance, the scenes around us have become lovely,—the happiest, the purest, the most attractive and prosperous, which are to be found on the face of the whole earth. And now, after the new fields are tilled and fenced, and just as the old stories of ecclesiastical oppression and superstition which our fathers used to tell with a painful knowledge of the reality have softened into romance, Rome and Babylon seem inclined to move over hither, and ask a kind reception. It is almost too much for the children of the Puritans to bear. Out from the heart of our beloved Commonwealth are now to graduate, from year to year, Jesuit priests,—the O'Briens, the O'Flahertys, and the McNamaras. Ireland and Rome together make a combination of a not very attractive character to the sons of New England sires. The Romanist must pardon the prejudice, if such it be. In the mean while, let us believe that no righteous cause will suffer because men do justly by one another.

G. E. E.

[From Rev. A. P. Peabody, in the N. A. Review.]

HARMONIOUS DEVELOPMENT OF CHARACTER.

Of the characters commonly termed great, many appear so by their deficiencies. Traits not in themselves remarkable are rendered salient by the lack of their normal concomitants and auxiliaries; or, as a phrenologist would say, organs not absolutely large seem so, because the skull is depressed where the surrounding organs should be. An imagination daring and lofty, but disciplined neither by pure taste nor by sound judgment: the capacity of research in any one department of learning, though connected with obtuseness as to every other; or conversant with the grammatical niceties of a buried language without the power of appreciating its literature—is enough to raise a man to what we call eminence, though by writing so many names on Fame's scroll, we are most assuredly making it a *palimpsest* for the next generation. The case is precisely the same as to moral excellencies. The philanthropist, whose field is all the world except his own heart and household; the patriot, who is ready to give his country every thing but an example of chastity and sobriety; the religionist, who is a fervent hater and an eloquent railer, is sure of a crowd of admirers and incense-burners, while the purest personal social and civic virtue is deemed commonplace, and wins but slight regard, when set in the framework of a quiet, circumspect and charitable life. One reason for this state of things, no doubt, is the prevalent demand in our times for what is striking, extraordinary, *piquant*; for bold contrasts and glaring discrepancies. Another, is the ease with which a grossly defective, yet strongly marked, mental or moral character may be analyzed and described. In all such cases, the task of the admirer, flatterer, biographer, and imitator, is simplified to the last degree; the sketch may be drawn in charcoal, yet seem life-like, and 'he that runs may read.'

But in every true estimate, the *quantity* of character is the first thing to be taken into the account; and in this, as to both mind and heart, the useful weigh as much as the brilliant qualities; the accomplishments and virtues that adorn home and bless the narrower circle, as those which attract the regard and solicit the homage of the great world. It is a more noble achievement to have left nothing undone and to have done every thing well, than to have done a few things splendidly, and many things not at all, or indifferently. The character that has all along been throwing off proof impressions of itself, glowing with beauty and loveliness, tho' it leave few and faint records for posterity to read, deserves incomparably higher esteem than that which seeks posthumous reputation at the sacrifice of present influence and usefulness.—And the mind, of which you cannot designate the strong, because you fail to ascertain the weak points; the moral nature, of which you cannot define the prominent excellencies, because there is no form of goodness lacking, though it may elude analysis, invites for that very reason the warmer sympathy; it enriches and ennobles us by the contemplation of what it was, and whatever it may have accomplished and endured.

THE STATEMENT OF CASSIUS M. CLAY.

Mr. C. M. Clay, still lingering and suffering from his wound, dictated a statement to an amanuensis, July 2, directed to T. S. Goddin, Esq., in which substantially the same account of the affray is given, as that which was contained in the Christian Register, last week. Mr. Clay therein makes the following statement as to his being armed with deadly weapons:

"I now began to feel for the first time that there was a concerted purpose to defame, silence, and, perhaps, assault me. I went into the room where my carpet-bag was lodged, and put on a knife seven inches in length, and an inch and an eighth in breadth, which I usually carry for self-defence, and returned to the stand; for my instincts as a man, as well as my usefulness as a citizen, had determined me never to submit to personal indignity. I do not deny that I have other and more efficient weapons of defence than this knife, but so slight was my apprehension of assault, that I was lulled into false security."

When Cyrus Turner, (with whom he had before been on friendly terms,) had given him the lie, there ensued the fatal struggle as thus detailed by Mr. Clay.

"I threw off my cloak and attempted to draw my knife; C. Turner caught my hand, but I at length succeeded in drawing it. As quick as thought my hand was seized by a third party; Turner then let me go, and commenced striking me feebly in the face with his fist, and the knife was wrested from my hand. I then struck Turner a violent blow on his left cheek with my right hand, which staggered him back against the crowd; whether he fell or not, I don't know. Being assailed from behind, I turned, and seeing my knife in the possession of some person, for which apparently there seemed to be a struggle, I seized it with my right hand, and by twisting it with my left, (cutting three of my fingers,) I succeeded in recovering it. For a short time I was insensible, probably the effect of violent blows; I then heard the bursting of a cap; I found I was unable to see; I therefore retreated a few paces out of the dense crowd. My son, Warfield, 14 years old, came up to me crying, and offered me an old pistol, three inch barrel, which I had given him some years before; this I rejected as an inefficient weapon. So soon as I recovered my sight, and perceived where Cyrus Turner was, I made towards him; he retreated with the crowd. The crowd giving way behind him, he fell, when I attempted to strike, or did strike him in the abdomen with my knife. I was then borne away, believing myself mortally wounded; I appealed to the crowd to witness that I fell in defence of the liberties of the people."

Mr. Clay thus concludes:—

"After I was borne into the house, I could hear C. Turner's groans in another room; I asked what was his condition: I was told that he was not fatally wounded. I then sent him word "that I rejoiced that I had not given him a mortal wound;" he returned for answer "that he had not stabbed me;" and I understood before his death imputed no blame to me.

Truth requires me to say that Cyrus Turner's life and character had inspired me with the same respect which is felt by the citizens of Madison county generally. Whilst I regret his death, *not upon me* rests the responsibility of its necessity."

"Appealed to the crowd to witness that I fell in defence of the liberties of the people." "Not upon me rests the responsibility of his death." Vain words these! Liberty needs no such aid, nor such defenders; and Mr. Clay, if he is wise, will spare her the pain of another such defence. As to the death of Turner, if Mr. Clay does not yet see or feel the stain of blood on his conscience, we believe the time will come, when, self-stricken with shame and guilt, he will cry for the rocks to fall on him and hide him from the sight of God and man!

Even from Mr. Clay's own testimony, we should infer that he was partly if not chiefly to blame. But a statement has been published by the other party, who say that at the first muster, Major Turner, a candidate for election, was addressing the people with their entire concurrence, when Mr. Clay, who was not a candidate, interrupted him. True, the candidate was making a use not entirely legitimate of the cause of the breaking up of Mr. Clay's press. But it was not the best method for Mr. Clay to interrupt; and when he had spoken, the crowd cried, "Go on," to Major Turner. At the second muster, Mr. Clay called Runyan a *tool* of Turner—and just then the deceased happened to be near, who, feeling that his father was insulted, gave the lie to Mr. Clay—and then ensued the murder;—for we shall call it by no milder name. It was committed even while the poor victim was lying on the ground on his back, struck down by a club, and in that helpless condition, Cassius M. Clay literally cut his bowels out. The deceased by no means exonerated Mr. Clay from the part he took in the affair.

The act of Mr. Clay's youthful son, was the legitimate effect of the parental training he has received. *Warfield*—a Christian name!

PEACE MEETING IN KEENE, N. H.

Pursuant to a call made by several gentlemen in the County of Cheshire, interested in the cause of Peace, a meeting was held at 2 o'clock P. M. on Friday, 6th inst., at the Town Hall, in Keene, at which time and place a goodly number of the friends of peace being assembled, the meeting was organized by choosing Rev. Z. S. BARSTOW of Keene, Chairman; and Rev. J. S. BROWN, of Fitzwilliam, Secretary.

Prayer was offered by Rev. Mr. JACKSON, of Walpole; after which, Rev. A. A. LIVERMORE, of Keene, made some remarks explanatory of the objects of the Peace Congress, to be holden at Paris the ensuing August, and spoke at some length of the importance of this great Christian movement, and concluded by offering a series of resolutions for the consideration of the Convention.

1. Resolved, That to resort to war, to settle international difficulties is a custom derived from the barbarism of former ages, though still practised in our own, and one that is inconsistent with the interests of justice, freedom and humanity, and subversive of the benign principles of Christianity.

2. Resolved, That in the extinction, more or less widely, in civilized nations, of the ancient and inhuman customs of Piracy, Trial by fire and water, Torture, Privateering, Duelling, Slavery and the Slave Trade, Intemperance, &c., we see the development of a public opinion and a moral and Christian power, by which we may reasonably hope that in due time, even the gigantic evil of war may be overthrown.

3. Resolved, That in the pacification of the world, the institution of a Congress of Nations, to settle the just principles of international law, and a Court of Nations, composed of the most eminent jurists, to apply these principles to the cases of international disputes brought before them, presents the most hopeful and practicable method of reducing the precepts of Peace, which are generally approved, to effectual practice.

4. Resolved, That to accelerate that movement of public opinion in this country and Europe, by which such an end might be consummated, we cordially approve of the discussion of the subject in all proper ways, and especially of the proposed Peace Convention, to be holden in Paris, in the month of August next.

5. Resolved, That as delegates from Peace Societies and Conventions have been solicited from every civilized and Christian nations, and it is important that the Republic of the United States should be fully and ably represented in that body, we hereby recommend the appointment, by this Convention, of a delegate hereafter to be named, to attend on the important occasion specified.

On motion, voted that these resolutions be considered separately; and after an animated discussion, in which many members participated, they were unanimously adopted; and in compliance with the suggestion of the fifth, Mr. GEO. S. HALE, of Keene, was requested and authorized to attend the Peace Convention in Paris, in August, as a delegate from this Convention.

Voted, that the proceedings of this Convention be offered to the several papers in the County for publication.

Z. S. BARSTOW, Chairman.
JOHN S. BROWN, Sec'y.

THE FIRST RELIGIOUS NEWSPAPER. Quite a spirited controversy has been going on for some weeks in the N. Y. Observer on the part of the *editor*, and in the Puritan Recorder on the part of Mr. N. Willis, as to which of the two belongs the honor of being the originator of the first religious newspaper. Mr. Willis at last retires, rather offended with the treatment he has received from the Observer. It now appears that the first *exclusively religious* newspaper (the italics are the Observer's) was *Prince's Christian History*, a weekly religious newspaper commenced in Boston in March 1743. The second exclusively religious newspaper was the *Religious Remembrancer* commenced in Philadelphia, September 1813. The Recorder came next. But Mr. Sidney Morse of the Observer contends that the honor is still his, (i. e. the Boston Recorder, ea-

tablished by his father, Rev. Dr. Morse of Charlestown, and himself) on the ground that the exclusively religious newspaper may be compared to the soul, and the common religious newspaper (uniting also the secular) to the soul united to a body—and such a paper, i. e. both religious *and* secular, was the Recorder from its origin.

It would seem however that the editor of the N. Y. Observer is driven from his last position, which he had taken as a sort of forlorn hope. For the editor of the Christian (Philadelphia) Observer, which is a continuation of the Remembrancer under a different name—having passed also through two or three other names—finds in the early numbers of the Remembrancer various secular intelligence, such as storms, the movements of Napoleon, &c. &c.! We trust our friends Messrs. Morse and Willis, after their slight sparring on the subject, will enjoy a hearty laugh over their folly and become friends again.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 28, 1849.

THE PRESIDENT'S PROCLAMATION.

The President of the United States has recommended that Friday of next week, the third of the month of August, be observed by the people as a Day of Fasting and Humiliation and Prayer, under visitation of the pestilence which is spreading its fearful ravages throughout the land. We hold that such an observance is eminently proper.

It may be questioned by some of our readers whether the Cholera is a divine judgment for the sins of the land. We know not but that it proceeds from necessary physical causes, as thunder and lightning, or that its mission may accomplish immeasurably greater good than evil. It may be urged that it has its place among providential beneficent agents, or that it is no more a divine judgment than any other epidemic, and that to observe such a day as has been recommended will only serve to perpetuate superstition, and work a pernicious moral influence a hundred fold worse than the desolations of the pestilence. But surely the immediate effects of the Cholera are those of a divine judgment, and with the Providential History in the Bible before us, it seems not superstitious to class it as such.

Letting this pass, however, surely it is Christian to meet together in view of an impending calamity—even if there is a physical or moral necessity that it *must* come—and say, "Father, if it be possible, let this cup pass from me!"—This was the prayer of Jesus in view of the Cross, and yet he *knew* he must die on it. He could not but pray as he did, unless he had suppressed the most natural feelings of humanity. Let us meet and express to God the desires of our hearts, freely, earnestly, and in the filial spirit. Let us meet to supplicate, and add, "Father, not our will but thine be done"! If the pestilence shall come to us or to any who are dear to us, we shall be better prepared for the blow, as Jesus was better prepared by the exercises of the garden of Gethsemane for the agony of the Cross.

It is meet to observe such a day in sympathy with those who are perishing at a distance.—To mourn with those who mourn is a Christian duty and privilege. Those are fortunate who, amid the record of the deaths in the cities south and west, see no names of familiar friends, and feel no peculiar tenderness of sorrow on account of griefs in families whom we specially regard. But setting aside any peculiar nearness of friendship, let us bring those cities before our minds; cities where the desolations have been doubtless twice as great as the press has reported. Some of us were amid the appalling scenes of the visitation fifteen or sixteen years ago, and we need no effort to conceive of the sorrow overspreading the hearts of the people. If we shall be exempt ourselves; if from any law of march to which the Destroyer has hitherto seemed confined, we have no cause of fear that he may stand and shoot his invisible arrows amid the granite hills of our New England, will it not tend to comfort and strengthen our suffering brethren at a distance, to know and to feel, on a day specially set apart for such a purpose, that they are remembered before the throne of the Heavenly mercy; that all hearts are pervaded by a common sympathy of sorrow, and a desire that God would graciously spare his people? We would be willing to rest the observance of the day on this single appeal.

To return to the idea of a special divine visitation for the sins of the land—which the presidential proclamation obviously recognizes—it is a fact worthy of note, that no call to *repentance* is made by the President. His proclamation differs from that of the King of Nineveh, who, when the prophet Jonah predicted its overthrow, proclaimed, in addition to fasting, humiliation, and prayer, that the people should "turn every one from his evil way, and from the violence that is in their hands." And it is written that "God saw their works, that they turned from their evil ways, and he repented of the evil that he said he would do unto them; and he did it not." Not their prayers, be it observed, but their turning from sin, averted the threatened calamity. With that respect which is due to the Supreme Magistrate of our country, we cannot but feel that his Proclamation is fatally deficient—much more so coming from a Christian ruler, as compared with that which came of old from a heathen king and was effectual.

Again: says the prophet Isaiah to the Jews, "Is not this the fast that I have chosen! to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? THEN shall thy light break forth as the morning, and THY HEALTH SHALL SPRING FORTH SPEEDILY." (Is. lviii. 6—8.) What moral grandeur would have invested such a proclamation coming from the President of these slave holding and slave oppressing United States! The proclamation would seem based on the vain notion entertained by the Jews, that humiliation, fasting and prayer are alone sufficient to avert evil; and it is to be feared that over the vast south and west where the calamity has been most felt, and where either directly or indirectly oppression has been most exercised;—especially is it to be feared that throughout the great Presbyterian church, and the Baptist and the Methodist Church South, the day will only be observed in the manner in which the Jews observed it, and the great moral evil of the land will be utterly ignored! When in the course of events the scourge shall be stayed, as indeed it is already beginning to be stayed, let not the churches take to themselves the assurance that God has heard their prayers! One right use of the appointed day will be to show the immense inconsistency of prayer without turning from sin.

"DO BELIEVE," AND "DO NOT BELIEVE."

Our Universalist contemporary the *Trumpet*, in his paper of July 7th, had a very characteristic notice of the Letter addressed to Rev. Theodore Clapp in the Christian Register of June 30th. He insisted that he knew a great deal more about Unitarians than we ourselves did; then giving us fair warning that he would tell us a thing the next week, and employing no little flourishing about Unitarians having been trying for a quarter of a century to get possession of the Universalist churches, which, (honor to whom honor is due!) would have been consummated but for the valor of *his* right hand, he concluded with the following challenge:—

"We can prove three things with the greatest ease, taking *only* the testimony of *Unitarian* writers for that purpose, viz:, 1st. That Unitarians *do* believe in endless misery. 2d. That Unitarians *do not* believe in endless misery. 3d. That Unitarians *do not know* whether they believe in endless misery or not. We pledge ourselves to prove these three points, taking only the testimony of Unitarians of high character, if Mr. Folsom will call on us so to do."

This, of course, we did not answer; which the Trumpet says he does not complain of, only he would draw the attention of his readers to the fact. What should we have had to say, except to call out to our readers to "stand from under?" which, probably, they would not have thanked us for. Moreover, the manifesto which preceded the challenge, led us to suppose that the author would not wait for us to accept it. Or, if we had supposed otherwise, really the challenge seemed so much like a boy putting a chip on the brim of his hat, and daring another to knock it off, that we should have chosen to bear any taunt of timidity, that might have been the consequence of declining.

Our neighbor of the *Puritan Recorder*, who loves to see quarrelling going on, and, if possible, will have a hand in it, observing the Trumpet's challenge, immediately bruited the fact of it, and doubtless has a paragraph in readiness, in case no answer should happen to appear—which would be no small temptation to brave its reproach by not accepting the challenge. But, as we have said, there was no need of formal acceptance. We were certain an attempt would be made in the line proposed. Accordingly in the Trumpet of the following week, it came. And really we will do him the justice to acknowledge that, at first blush, he seems to have made out his case. That is, he seems to show that Unitarians *do* believe in endless misery, and that they *do not* believe in endless misery—which were two of the three points of his challenge. What the Christian Register has recently affirmed on the subject, it is not necessary to repeat. But the Trumpet appeals correctly to the following, which appeared under our predecessors, May 11, 1844:—

"We believe in a righteous and everlasting retribution—in unending joy and unending suffering as the consequences of good or evil conduct, and this we believe to be THE PREVAILING SENTIMENT AMONG UNITARIANS."

Here, obviously, there is a discrepancy. Is it only apparent, or is it real? In the first place we have permission to say, that the writer of that sentence did not affirm "unending suffering" in a sense opposed to the recent declaration of the Christian Register, that Unitarians do not believe the doctrine of endless misery. It was not used as synonymous with torment or misery, but to declare the doctrine that men will suffer forever the consequences of their sins—a form of statement which we ourselves fully accept. If they shall ever be restored to peace or repentance in that future world, they must suffer a loss of happiness which, in respect to the measure of it, would be to suffer an eternal loss.

There was moreover, we suppose, in the mind of the writer of the sentence above quoted, the thought presented by Channing, that "to such as waste the present state, the future will not, cannot, bring happiness"—i. e. "perfect, unalloyed happiness. Even should the discipline of the future world lead them to repentance, the feeling of sorrow may intrude itself into their hearts in the very presence of the redeemed. We know that some among the Unitarians hold to this view—we do not know how extensively. But whether held or not in this modified sense, we say, in concurrence with the writer in the Christian Register under date of May 11, 1844, that Unitarians do *not* believe the doctrine of endless misery in the sense of penal infliction, or of the prevailing Orthodox creeds. Indeed, the whole scope of that article and express declarations in it are opposed to the inference the Trumpet draws from it, and so far from his having brought any proof hitherto of what he said he could substantiate, he has shown his skill in separating a sentence from its connexion, and (while we do not for ourselves maintain the propriety of the phraseology used,) making it speak a sentiment opposed to the scope of the writer.

UNITARIAN BELIEF, ON THE FUTURE CONDITION OF ALL MEN.—TENDENCY OF UNIVERSALISM.

In our letter to Rev. Theodore Clapp, of June 30th, we said,

There are, however, a few among Unitarians, who preach the doctrine of universal salvation as a part of their message to men. They symbolize with your own expression of sentiment, that an incorruptible state awaits all mankind beyond the grave.

The "Puritan Recorder," of July 12th, has the following:—

The Editor of the Christian Register, says that Unitarians believe that "an incorruptible state awaits all mankind beyond the grave."—"Unitarians very generally disclaim the doctrine popularly called eternal punishment, while they do not proclaim the final holiness and happiness of all men. The latter is an event which they hope for, but one which they feel is not revealed." The truth then is, that they hope for and believe, what they feel is not revealed.

What we asserted at most, of *a few*, the Puritan Recorder quotes us as saying of Unitarians in general. We need not add—what is obvious—that it is guilty of a very serious misstatement, which may have been unintentional. If so, the Puritan Recorder will correct it. But judging of the future by the past, we confess we expect no such correction to appear; or if any explanation shall be made, it will probably serve as an occasion to point a new sarcasm or reproach.

While we have affirmed that Unitarians in general do not believe the doctrine of endless misery, we meant to be understood to affirm, that according to the best information we have, neither do they believe the doctrine of universal salvation. It was not from design that we were no more explicit. The omission was not the result of any careful balancing of words. "Mark this," says the Trumpet, "that in the whole paragraph, it is not said that Unitarians do not *believe* in Universalism, but that they do not think it their duty to *preach it positively*. The Register declares that it is not a revealed truth of the New Testament; but it does not declare that Unitarians do not believeit." But we do not see how we could have conveyed any more clearly than we did, the sentiment, that Unitarians do not *believe* the final salvation of all men. What is belief? It is more than hope or opinion. They have no sure faith that all men will be saved, for the very reason affirmed in our letter to Mr. Clapp, that in their view it is *not a revealed truth*. We have asked opinions on this point to a very great extent, and in every instance without exception, what we have stated has been confirmed. Unitarians do not believe, in any just sense of the word, nor is there even a general *opinion*, that all men will be saved.—If it be asked with what sort of consistency they deny endless misery, and do not affirm the endless happiness of all men, our answer to the editor of the Trumpet would be, from John Foster's Letter, which he cannot sufficiently commend:—

"I have not directed much thought" (says Foster, p. 25,) "to this point: [the question of annihilation of existence after a more or less protracted penal infliction;] the grand object of interest being *a negation of the perpetuity of misery*. I have not been anxious for satisfaction beyond *that*; tho' certainly one would wish to indulge the hope, founded on the Divine attribute of infinite benevolence, that there will be a period somewhere in the endless futurity, when all God's sinning creatures will be restored to rectitude and happiness."

It may or may not be a defect, that Unitarians have no positive faith on the *duration* of future punishment, while they assert with a plainness and force exceeded by none, that there *is* future punishment, and that too of terrible severity. It may, or may not be a defect, that while they deny endless misery, they do not affirm nor believe the final happiness of all men. They are content to hold that position, (and we confess we see no prospect of a change,) because there the New Testament, according to their best interpretation of it, leaves them, and even philosophy cannot help them. Some things *must* be seen as through a glass darkly, and the point of the future condition of all men, is one of them.—But they *do* believe and maintain positively, that to those who seek immortal glory and honor by patient continuance in well-doing, God will render eternal life; but unto them who obey not the truth but practice unrighteousness, tribulation and wrath—indignation and anguish upon every soul that doeth evil.

In respect to the doctrine supported by the Trumpet, that death will cleanse the vilest and worst of men, so that a *Borgia* shall rise singing the same anthem of joy with a *Fenelon*, we deprecate it more than we do that of endless misery—and John Foster, whom it suits the Trumpet just now to praise, would join us heartily in such a feeling. Its moral influence we believe to be bad beyond measure on the mass of those who believe it. In this point of view we are constrained to receive as valid testimony the recent declaration of a Universalist preacher—Rev. J. George of New York, in the Christian Messenger:—

'It is a shameful truth,' he says, 'that religion upon the heart is almost entirely neglected in the denomination. Virtue, piety, a new heart and a prayerful life as the first obligation of the New Testament, have very few advocates in the order, and there are very few besides the clergy who make any pretensions to such qualifications.'

We do not wonder that Universalist Journals disapprove such frank confessions, nor that they try to explain them away, as does a writer in the Trumpet of July 21st. But there is the fact asserted, and it is not denied. What then is the cause of it? We think no other answer can be given than the tendency of Universalist opinions—at least their failure to overcome the sins of the heart and the life.

PUBLIC RECEPTION OF FATHER MATHEW.

The people of Boston united on Tuesday last to honor with a grand civic procession the arrival of this distinguished Reformer now on a visit from Ireland to the United States. What a demonstration, and what a change it marks! A Roman Catholic Priest receiving an enthusiastic reception here in the city of the Puritans, and uniting in it were those who at this day stand the staunchest representatives of our Calvinistic forefathers, and defenders of their faith! Does it not show the victory of goodness over prejudice, of philanthropy over sectarianism, and point out a new path by which future triumphs shall be won, and a new standard by which greatness shall be measured? From the days of Howard, through those of Tuckerman, up to this age when a father Mathew has appeared, the kingdom of heaven suffereth violence in a new way, and the violent take it by force—the kingdom of righteousness, joy and peach on earth. And is it any more than the beginning of good things yet to come?

Father Mathew arrived at the railway station, at Newton, on Monday evening, where he was met by the committee of arrangements, Hon. S. Fairbanks, Messrs. Baxter, Hanscom and Locke, and also various delegations. He then proceeded an invited guest to the elegant residence of Mr. Wm. A. White of Watertown, where he passed the night. On Tuesday morning, with the committee of arrangements, he proceeded on his way to Boston. Passing through Brookline, he stopped to call on Dr. Pierce—an event which we can readily suppose no other besides can be desired by our venerable friend, to complete his earthly felicity. And for his sake we thank a kind Providence for sparing him to see the day. They fell on each other's neck and kissed, and father Mathew proceeded on his way! At the appointed hour 10 A. M., he arrived at the Boston line, where he was welcomed in behalf of the friends of Temperance by Dr. John C. Warren, in an address as follows:

Rev. and Dear Sir. The greetings you have received since your arrival in this country, will have shown you how highly your labors are estimated by the public, and how ardently they have desired to see him whose name has resounded from the other side of the Atlantic, as one of the great benefactors of mankind. After long expectation we have the happiness to congratulate you on your safe arrival, and the pleasure of beholding, face to face, him whose name has become already as familiar as a household word.

The friends of Temperance are especially delighted to see you among them. The Massachusetts State Temperance Society, with other societies formed for the promotion of Temperance, have deputed to me the honor of welcoming you to this city.

The Massachusetts Society was the first association which publicly and uniformly maintained the doctrine that the intemperate use of alcoholic liquors was an evil which ought to awaken the attention of the community, and excite the best efforts for its suppression.

Feeble were its first movements; it gave encouragement to the friends of humanity in this part of the world to believe, that something effectual might be done to remove this blot on our national character—so great that foreigners had stigmatized the country as a nation of drunkards. From small beginnings issued a train of operations, gradually multiplying and extending themselves to every civilized part of the globe, and producing a revolution, which though still imperfect, has not been excelled by the importance of its influence on the moral world by any since the introduction of our holy religion.

Boston, we may say, without perhaps too much self-gratulation, has originated or aided some of the most remarkable and beneficial improvements of the condition of humanity during modern times. The spark of civil liberty which was brought from England by our ancestors, after many attempts to extinguish it, was first kindled into a flame in Boston. The inoculation for small pox, and the great discovery of Jenner were, in this country, first introduced and cherished here. And, lastly, this new doctrine of self control, with the consequent abandonment of the luxurious excitement of intoxication has sprung up on the same soil.

When we consider the mighty influence of the disease of stimulating drinks on the moral and physical condition of the human race, we have some means of estimating the vast importance of the labors of that man, under whose eloquence thousands and hundreds of thousands have been induced to tear off and trample under the feet, habits which had become almost a part of themselves.

The great and generous nations among whom you have so happily labored, seem to have been led on by an influence little short of miraculous, to listen to the persuasive accents of the benevolent Apostle of Temperance. In this country you will find a people who will not be less ready to welcome him whose course they have so much admired, and whose character they have so highly revered. This day is the most gratifying which the friends of Temperance in this city have ever experienced; and, among the friends of Temperance, I include the great mass of the citizens of Boston. In the name, sir, of the friends of Temperance, then, I would express the happiness they feel in seeing you among them, and welcome you most cordially to the hospitalities of this city, and to all the confidence and affection which they sincerely feel towards one who has contributed so much to the alleviation of human suffering. Great as has been the reform in this country, it is as I have already intimated, far from being perfect, and we look with intense interest and the brightest hopes to the influence your name and eloquence will undoubtedly exercise in the glorious work of regeneration.

Father Mathew replied, expressing his gratitude, his admiration of the prosperity of New England, and of the scenery in this vicinity, and acknowledging the early inspiration he received from the Mass. Temperance Society. His reception he declared the proudest he ever received in his life.

Preceded and followed by various Temperance Societies, he passed through the city along the usual route of the public processions, amid lines of spectators, and waving of handkerchiefs from the windows of private dwellings filled with ladies. Seated in his carriage, accompanied by the man preeminently worthy of such a privilege—Alderman Moses Grant—his fine face kindled with excitement, his large liquid blue eye beaming benevolence, bowing on this side and that—less graceful, however, in bowing than in an occasional waving of the hand to the fair—he at last reached his quarters at the ADAMS HOUSE and alighted.—Appearing after a short interval on the balcony, with his Excellency the Governor, and other gentlemen already named, he made a few remarks, followed by Mr. Grant, and then retired to his drawing-room, where many Gentlemen and deputations called to pay him their respects.

At 4, P. M., there was a mass meeting on the common, to which he was conducted, and ascended a platform erected near the common. Mr. Grant introduced the speakers. Governor Briggs followed, and then Father Mathew. The assemblage was also addressed by Rev. A. A. Miner, D. W. O'Brien, Rev. Messrs. Waterston, Delange, of Ill., E. Taylor, L. Beecher, D. D. of Lane Seminary, and by Mr. Miller, an old revolutionary soldier 80 years of age. Some 10 or 12 thousand people were present—more than half of them females—well dressed, attentive, decorous.

PARIS CONGRESS ON PEACE.

We are glad to learn that this proposed gathering of the friends of Peace in the very focus of political agitation and influence for all Christendom, is likely to be so well attended and to prove so imposing a demonstration. At the Brussels Congress, last autumn, though it made on the world so strong and so favorable an impression, there were only *two* Americans present; but we are credibly informed that more than *fifty* Delegates from this country will probably attend the Congress at Paris during the last week in August.

We are happy to note the character of the delegates from America. We do not know them all, but on the list of those who recently sailed from this port for the Congress, we observed Rev. JAMES FREEMAN CLARKE, of Boston, Rev. CYRUS PIERCE, late Principal of the State Normal School, at West Newton, Rev. JOSEPH ALLEN, D. D., of Northboro, Mass., a coadjutor of Worcester himself, from the very origin of the peace movement; Rev. WILLIAM ALLEN, D. D., formerly President of Bowdoin College, besides other gentlemen of similar character and standing. We hear, also, of others, such as Prof. SHEPARD, of Yale College, Rev. Mr. BARDWELL, Editor of the N. Y. Evangelist, &c., particularly of two Members of Congress who are expected to attend, the Hon. AMOS TUCK, of New Hampshire, and the Hon. J. R. GIDDINGS, of Ohio, whose age, experience, and character as the oldest member of our Congress, the Father of the House of Representatives, will draw much attention and give him great influence.

We have been interested to learn, that WILLIAM ROTCH, of New Bedford, an early and steadfast supporter of NOAH WORCESTER, in his peace efforts, a truly venerable friend of peace, now nearly ninety years of age, has sent out a beautiful print of that Pioneer of the Peace movement, for each member of the Paris Congress, one thousand copies in all, the number which a member of the London Peace Committee, recently in town, supposed would be found at Paris as delegates. The engraving, which is extremely well executed, cost a few years ago, $200; and the friends of Peace in general, as well as the particular friends of Dr. Worcester, will be glad to have such an exhibition and embodiment of the peace spirit as one sees in his face, scattered far and wide over the world. It was a happy as well as generous thought in our excellent friend, to send these prints to the Congress. [Comm.

SUNDAY SCHOOLS NO. II.

MR. EDITOR.—The appointment of agents to visit the Sunday Schools of our denomination, has proved of decided benefit to the institution; and it is with pleasure we notice that their services are more and more in request from year to year. They not only aid in the ordinary sessions of the Sunday Schools, by addressing the pupils, but assist the clergyman of the parish visited, in his pulpit exercises, and join in the discussions at the teachers' meetings. They are often solicited to attend at the social gatherings of Sunday Schools and parishes, and make themselves useful on these occasions, by an appropriate lesson to the children, or a word of counsel and encouragement to the teachers. Their labors are wholly gratuitous, and their reception is such as to render these labors as grateful to themselves as they are beneficial to the other parties. They not unfrequently have the satisfaction to find new activity in the school, growing out of their suggestions and exhortations; and this is especially the case in the schools of those parishes, which are remote from others of congenial views and sentiments, whose clergymen, from laboring single-handed, with few exchanges, for a long period together, become despondent, and need the animating sound of a brother's voice, to cheer him in his arduous task.

The school, too, although blessed with a large corps of competent teachers, receives an impulse from the presence and address of a stranger, which it would fail to gain from one of its own members of equal capability and power. We are all interested in what is *novel*, and children particularly so; and it is found that they retain the sentiments and particularly the *illustrations* of a "general lesson," given by an agent, from one visit to another, although a long period of time may have intervened.

The agents, too, usually make themselves more welcome to the children, by the distribution of instructive and appropriate tracts, with which they go laden, when on these official missions; as the society aims to have a good supply always on hand.

The agents might do much more in the way of making visits, if, when their services are desired, they could have two or three weeks notice of it. As it is, they are all sometimes engaged, when but a few days before a pressing occasion a call is made, and they are compelled to disappoint the applicants. This is a matter of regret to them, which can only be prevented by a seasonable notice.*

The means of the society are limited; but still, it has hitherto been so far enabled to sustain itself by the receipts from its annual and life subscribers, as to decline no invitation to take part on any occasion, when the presence of its agents has been thought desirable.

And here, allow me to say, that a "Life Membership" may be secured by the contribution of ten dollars, and important advantages be derived from the act. It affords the opportunity of offering an agreeable, appropriate, and delicate compliment to the clergyman, his wife, the superintendent, or an efficient and valuable teacher or friend of the Sunday school, which is not otherwise easily found in so suitable a form. It unites the Life member with the Society that is laboring for many, far and near, and binds the pupils who contribute, with a silken tie, to their absent friends, whose hands it strengthens by the means of usefulness which it furnishes. From this source, too, are mainly derived the means of printing, and diffusing abroad, the little books, which are the vehicle of so much good.

It, therefore, commends itself to all who have the Sabbath School cause at heart; especially, as its claim on any one individual is of so trifling an amount as to lie within the ability of all persons the least endowed with this world's goods.

July 28. G. F. T.

*Applications left with the Secretary of the S. S. Society, No. 124, Washington st., or directed to the chairman of the agents, at No. 24, Harrison Avenue, will be promptly attended to.

NOTE. In my article of last week, an error occurred by the omission of the word "not," which should have been inserted in the remark on Mr. Holland's labors &c., making it read thus: And although he has *not* hitherto been an official agent, &c.

UNION S. S. CELEBRATION AT KEENE.

MR. EDITOR,—I have thought it might be well to notice a new thing under the sun, in this region—a *union* celebration of the Sunday School children, on the 4th of July, at Keene. Attempts have been made by the more liberal part of the orthodox churches to unite, but it has heretofore been resisted, I conclude to preserve a proper consistency. As the Christian name and character have been denied in certain pulpits for a long period, *how could* Christian parents and children come together, forgetting as it were the wide differences in their faith, when taught to believe that to acknowledge Christ as a sufficient Savior was quite insufficient for salvation? Lo, heretofore our Sabbath School celebrations have been necessarily sectarian. This year, the MONADNOCK ASSOCIATION, at their session in June, proposed, and with great unanimity adopted, a resolution to celebrate, and to invite the children, teachers and parents of every professing Christian sect! The invitation was most cordially accepted, and such a gathering was never before witnessed. Everything passed off happily. There was a very general attendance of the clergy, who were seen together on the same *platform*; Orthodox Congregationalists, Unitarians, Baptists and Methodists taking part in the exercises and addresses. I know not the writer of the following notice, but I am so well pleased with its spirit that I take the liberty to send it to you, either to copy it or to make it the subject of a passing remark.

Cheshire County.

[For the New Hampshire Sentinel.]

MR. EDITOR: I attended the Sabbath School Union celebration the 4th inst., and was delighted with the spirit that was manifested on the occasion.

The idea of uniting so many different denominations, all engaged in some good cause on our national anniversary, seems to be one step towards hastening the kingdom of Heaven on the earth, and to establish peace and "good will to men." Who would not give a hearty godspeed to such an object?

I saw there children and parents of all denominations, mingling their cake and their congratulations in the true Christian spirit. It was truly a Union celebration, and mixing up of parties never before witnessed. When I cast my eyes over 3000 of Christ's lambs, all enjoying the innocent pleasures of the day, I could not but think that it would have puzzled the most rigid sectarian to pick out his own flock by any mark in their forehead placed there by the hand of our heavenly Father. And why should we fix a label on our children which God has not seen fit to do. All creeds were forgotton when the children so promiscuously hastened under the arbor prepared for their comfort. Every seat was occupied by kind and innocent hearts. Every seat was an anxious seat in the true sense of the word, especially just before the refreshments were passed.

While riding down in the cars, the Methodists soon began to chant their well known and stirring strains of sacred melody. The Orthodox and Unitarians soon mingled their voices, and all in unison, sent up a grateful song, calculated to awaken the memory of our political and religious privileges.

One of the Methodist verses seemed to be very appropriate to the Union celebration, and while in the cars inspired a few additional verses *impromptu*. They were put on paper at the time but owing to the crowd could not reach the Chairman's seat. The verses alluded to follow:

'Twas Union on this jubilee,
Which made our homes and country free;
Oh, sacred may it ever be
For Freedom and for Union.

How many youth on this glad day,
One band, to Christ their homage pay;
With cheerful hearts sure all will say,
How happy is this Union.

HOW MUCH ONE WORD MAY DO,

OR,

A HISTORY OF THE ORIGIN OF THE CHILDREN'S MISSIONARY SOCIETY FOR THE DESTITUTE CHILDREN OF BOSTON.

It is known to most of our readers that the "Teacher's Social Union," is a society composed of all the Teachers and Superintendents of the Sunday schools in Boston, connected with the Unitarian Denomination. A monthly meeting is held at some vestry and the clergyman of that parish presides; each parish taking its turn. Questions for discussion are previously announced, and the results of experience are offered to a large audience. Much good has come from these debates, and they have generally been conducted wholly by the Superintendents and Teachers. The Pastors of the Churches have seldom been able to attend.

At a full meeting held April 17th, 1848, Mr. Geo. Merrill, a Superintendent, brought before the meeting the question of one of his pupils; which question, was—"Why cannot we have a missionary to the children?" Mr. M. seized the idea, and concluded to bring the project before the "Union"—and he concluded his remarks by offering the following resolution:—"Resolved, that it is expedient to establish Juvenile Home Missionary Societies in the Sunday Schools of our denomination." This resolution was immediately seconded by Rev. Mr. Brooks, who advocated the plan at length, suggesting that it would be better to limit the missionary's labors to the poor children of the city, wherever they could be found,—thus imitating the labors of the "Ministry at Large." Rev. Mr. Winckley approved of this suggestion and advocated the whole plan with his accustomed warmth. Remarks, in favor of the project, were then made by Messrs. Merrill, Holman, Cobb, Young and Ayres. The resolution was then adopted unanimously and a committee of three, consisting of Messrs. Merrill, Brooks and Cobb, was appointed to draw up a plan and report at the next meeting. At the next meeting, May 15th, the Chairman reported progress and asked leave to sit again. Leave was granted. The Rev. Mr. Brooks now invited all the Superintendents to meet at his house for consultation on the matter. Several met and spent a long evening in friendly conversation. All present, except one, agreed to the need and expediency of the mission. During the summer the subject was laid aside; though a second meeting of the Superintendents was appointed to be held at Rev. Mr. Brooks'. A storm prevented the meeting. At the regular meeting of the "Union," Oct. 16 1848, the Committee reported the substance of a plan embracing all the important features of the one finally adopted, but, no definite action was had upon the report, because the Superintendents had not sufficiently discussed the question. Rev. Mr. Brooks then invited them to meet again at his house. They met and discussed all the points with ability and deep engagedness. It appeared that four fifths of all the schools were anxious and ready to adopt the project and begin their contributions; but, as there was not an *entire* unanimity it was thought expedient to defer action for a few months. Accordingly at the regular meeting of the Union, March 19, 1849, the Committee of three, appointed in April 1848, reported, that there was not a unanimous feeling in favor of the plan, and therefore they asked to be discharged—which was granted.

This is the history of the origin of the "Children's Missionary Society, for the destitute children of Boston." It shows how much one word may do. The simple question, which that child's heart of love put into its mouth,—"*why cannot we have a missionary to the children?*" was the cause of this important movement for the poor, outcast, ignorant, and degraded children of this metropolis. Who can calculate the orbit of a word? Nine tenths of all the Teachers seemed in favor of the philanthropic experiment, and the Superintendents who attended the special meetings at Mr. Brooks's, were Messrs, Andrews, Bond, Brown, Callender, Cobb, Coolidge, Russell, Wigglesworth.—The rest were unfortunately prevented from attending.

Consenting to let the matter sleep, but resolving that it should not die, all kept on the look out for signs of the times. What had been done was known, and it secured the attention of other denominations. Among our brethren of the *Christian* Connection, there appeared a devoted servant of Christ, the Rev. Mr. Barry, who had been a missionary, and was ready, at a very moderate price, to become the missionary to the destitute children of the city. His proposition brought matters to a swift, and happy conclusion. The friends of the cause immediately proposed it to the "Union," and a few preliminary meetings settled the terms. Other ardent friends of the cause volunteered good services. A society was organized, officers chosen, a constitution adopted—and now the missionary is about his labors. The idea of such an institution will gain favor in proportion to the good resulting from this experiment. God give it his richest blessing! [Comm.

MRS. ANNE E. J. DINSMOOR.

Died in Keene, July 17, MRS. ANNE E. J. DINSMOOR, wife of Hon. Samuel Dinsmoor, Governor of New Hampshire.

"No man liveth to himself and no man dieth to himself." It is a merciful dispensation of our Heavenly Father, that in life as in death, our virtuous friends are united to us by a bond which time can never weaken—in the former, by the appeal of an ever-present example—in the latter, by the light of a blessed memory.—When the one is withdrawn forever from mortal vision, we turn, oh! how tenderly and confidingly, to the precious influence of the other!

Such consolation have we in the departure of one, who endeared herself to a large circle of friends by the rare blending of qualities, at once dissimilar yet harmonious. How sweetly she tempered dignity with a courtesy that never lost sight of the claims of others! How beautifully met and mingled in her character, that lofty principle which swayed her own life, and that sweet charity which thought no evil of her neighbor! How truthful, yet how tender!—How firm—yet how easy to be entreated.

Mrs. Dinsmoor was eminently fitted to grace society, of which she was alike the ornament and the favorite. Few surpassed her in her rare conversational powers. Manifesting as she did, maturity of judgment and originality of thought, she lent a new interest to the graver topics in which she bore a part, while the graceful *badinage* of her gayer movements, in which she never compromised her allegiance to the highest good, made her the centre of an admiring and attached circle of friends. Of her, we confidently feel that we may say, as has been said of another, "that no harsh or unkind thing is on record against her." While she charmed many hearts by the sparkling vivacity of her conversation, it was never at the expense of the most thoughtful regard to the feelings of others, whether present or absent. It was a jewel that she wore most gracefully, and resulting, as we feel it did, from her high-minded attachment to duty, it was worthy of all praise and imitation.

While her views upon all subjects were eminently practical, she possessed an energy of temperament seldom equalled, which carried her to the accomplishment of her purposes. Not easily discouraged when the result was probable, the necessity of action constituted its possibility. This energetic and happy temperament made her a most valuable member of society. She shrank from no effort, faltered at no obstacle, but gave to every enterprise which her reason justified, the full force of her clear, discriminating judgment—the love of her heart and the labor of her hands.

The floating literature of the day, found from her but little favor. Reading as we have heard her say, for improvement rather than to be amused, she felt it the imperious call of her higher nature, that she should select such books as would conduce to this lofty purpose. She regulated her reading by the same high principle which governed all her actions. "I would read it" said she, alluding to one of the ephemeral productions of the present age, "but I have not time to read for mere amusement, when I cannot think the book will do me good."—Looking well as she did, to the ways of her household, her recreation from life's daily duties, was still a discipline and a development of her soul's noblest powers.

As we look in this season of our sore bereavement, (for many hearts mourn, in her death, the departure of one trusted and true,) what fast-coming evidences of a life most gentle and beautiful, crowd upon the mind! Treasures of which death cannot rob the heart, they are the richest legacy she could have left us. But we should give a very imperfect sketch of her character, did we omit that religious element of her nature, which was the spring of all her actions; the hidden fire, forever glowing upon the altar of her heart, and shedding a holy light upon the sphere in which she moved. Religion was an instinct of her nature, the very breath of her being. With her, worship was not the *service* of a heart that had been made perfect *through* suffering, but the outpouring of a joyous and confiding spirit—the song of the bird, which soars and sings in the ear of high heaven, rejoicing that heaven hath given it the power of utterance and the voice of melody. Her heart joined the Psalmist in his fervent aspiration, "One thing have I desired of the Lord, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." In the words of one who knew her well, her love for the public mintrations of our faith was almost a passion. To this end, when distant many miles from the temple in which she might listen to those views most in accordance with her own feelings, she was rarely, if ever, absent from the public worship of God. And we, who have known and loved her, in her adopted home, can bear witness to the constancy of her attendance, not from habit or formality, but from that love which sanctified to her heart the precious truth which fell upon her ear. Thither she came, not to criticise nor cavil, but in all meekness and heavenly mindedness, to gather from the humblest of God's ministers, even a crumb of divine nutriment.

And here, a sad yet holy interest mingles with our recollections of our departed friend.—In the recent repairs of our church, MRS D. was among the most active of those ladies, who assumed to themselves the more direct *charge* of ornamenting it. To her was entrusted the care of appropriating the *funds contributed to this object. But when all was finished*, and we gathered around the altar, the pastor and his flock, after many wanderings, she was not there. Her place was vacant in the sanctuary, and in her home was the voice of suffering and sorrow. The church which she contributed to adorn, she never entered. Henceforth it will be to many hearts a monument of her goodness and zeal.—But as often as her beloved image rises to our view, it will be in the worship of that higher and more glorious temple, to which God leads his faithful children. A most meek worshippet in the outer courts of her Father, faith cannot doubt that her freed spirit now bends and adores within the Holy of holies.

Although MRS. DINSMOOR manifested her attachment to things heavenly and divine, in the *daily beauty of her life, she had* not joined herself to the Church by any outward rite. But this was less the result of indifference or neglect, than of her high sense of Christian requirement and obligation. The subject had been one of deepest thought, and most serious consideration. To name the name of her Savior in the way of his appointment, required in her judgment a radical conversion of heart and life. The table of the Lord was thus surrounded by a barrier which her faith could not surmount, and while her exemplary character showed that she walked most humbly and reverently with her God and Savior, she waited for that more direct manifestation of the Holy Spirit, before she could seal herself by open covenant, the disciple of her Master.

We have given utterance, feebly as we feel, to our impressions of a character of most rare and excellent goodness. We would speak no praise of the dead, which our memory of the living would not justify. But if we have any fear, it is that we have failed to render her name that honor, which those who knew her the most intimately would the most cheerfully award her. Esteemed of all, so that the stranger within our gates bears testimony to her worth, those who enjoyed her nearer friendship feel that the light of life is indeed extinguished. Into her family circle, we may not enter; for words cannot utter the agony of such a parting. But while we add our tears to theirs, and love most sorrowfully asks the reason of this separation, we take hope from that utterance of a gifted spirit,

"God be praised, there is no asking eye turned to heaven, to which death will not one day bring an answer."

While he who embodied the spirit of Highest wisdom has assured us, "That what the Father doeth, we know not now, but shall know hereafter."

Keene, July 23, 1849.

HON. THEODORE LYMAN, lately returned from a tour abroad, in feeble health, died at his residence in Brookline, Wednesday morning of last week, aged 57. He was born Feb. 19, 1792, was Mayor of Boston in 1834,5, and has been a member of both houses of the Mass. Legislature. At the time of his decease, he was President of the Farm School, and of the Prison Discipline Society. He was the unknown originator of the State Reform School by his contribution of more than $20,000 with which to start the enterprise. He has left it a handsome bequest of 50,000 dollars; also 10,000 dollars to the Farm School.

☞ See Crosby & Nichols' proposal for a "Cheap Religious Library."

THE DIVINE MERCY MORE MANIFEST IN CHRIST THAN IN NATURE.

Living always in the light, the light seems to us a matter of course. We have heard of the child who wondered that the sun was not made to shine in the night when we need illumination, instead of in the day which is bright enough already. Like this child are the followers of natural religion, who think that the sun of Righteousness was not needed—the world where they live seeming so enlightened, civilized and humanized. They suppose science and philosophy teach them what they know of God and duty, not Christianity, because they have professed to renounce that. But they might as well stand with their back to the sun and, seeing they have still light enough to read by, say they need not his beams. The world is full of reflected light from the heavenly orb and from Christ. Their day be a cloud between their minds and the offspring from on high—some prejudice—some misapprehension, prepossessing them against him, and his religion may consequently seem inferior in some respect to the religion of nature, but it is because they mistake Christianity itself for the religion of nature. They may think they reject the words of Christ, but they have drank in his prominent ideas with their mother's milk. They have grown up within the hearing of his instructions, the impalpable breathings of his spirit, and they suppose they owe them all to nature. The Gospel does not seem to them adapted to produce such beneficent fruits, because some unworthy adjunct has offended them in what they call the Gospel. Alas, it is true, the most lovely face of the favorite daughter of God has too often been made to wear a hideous mask.

What is the offensive adjunct? What probably is the dark and gloomy or terrifying idea associated by the undiscriminating, whether Christian or Deist, with revelation? It will surprise the lovers of the gentle and amiable religion of nature, as they fondly dream about it when they relish such epithets—those who think it preaches only what sweet flowers and blue skies and mild zephyrs, and the placid and beautiful phenomena of nature can teach—it will surprise them to hear that all the shocking doctrines fulminated so offensively to them in Christian churches, so called, are doctrines of natural religion, if they be doctrines founded in truth at all. Christianity has nothing shocking in it, nothing alarming at all in its essence and peculiarity.—Its mission is wholly a saving one. Its author's name is a synonym for Saviour Its special object is to save from the horrors threatened by natural religion. Its a rescuer not a condemner; altogether a Mercy-seat

What is it they are afraid of? What do they expect to? Hell! But did Christ build hell? was the pit of woe dug with the cross? Did the sweet breath of the Gospel kindle its flames? If there be any Hell, nature built it, not revelation. Nature makes men wicked, not Jesus; and nature punishes them for it, not Jesus. There may be the gloomiest and direst hell frightened imaginations ever dreamed under the nightmare of superstition, but if so, it existed before Jesus came, and all he has to do with it is to save us from it. He is its most determined enemy. No universalist ever hated hell as Jesus Christ did. The buffoon scoffer ever fought against the idea, as he did against the reality. The Deist's God of nature must have laid its foundations, if they be laid. His ingenuity must have contrived its terrors. He must have decreed its shrieks of agony. We never read that the Saviour caus ed the pang of suffering.

But it is said, he first taught that there was punishment for sin! No indeed, no such priority has his. Nature has taught every human heart that ever beat this doctrine ages before Christ's voice was breathed. Your mild unpunishing views are has taught it before now to each one of you. The realities of life are its stern, quick-coming Messiahs. There is no jot of scepticism on this point. Your idolized nature causes all the pain and sorrow and pain. You were sick before the physician came.

And it is nature too—the natural timidity and the worse of men—that in every quarter of the globe has suggested a fearful looking for of judgment, and painted to the fancy those direful woes left to await. The Bible for an Oriental book is singularly deficient in vivid and graphic pictures on the subject. The theologies of other oriental regions, which establish no claim to be considered Revelation, much more abound in such terrific delineations. They are purely the promptings of natural religion in all unphilosophical states of society. The natural theologies of all the nations of Asia—and some of them not without a considerable degree of enlightenment—are more cruel than the most truculent fanaticism of any fanatic, with Calvin sitting like an incubus on his breast, has ever made the Word of God. They are not satisfied with one Hell.—That would be little. There are scores of them according to the tender mercies of the teachings of these philosophers of nature—scores of them to be successively endured, each exceeding the last in the ingenuity of its tortures. There are no bounds to fancy. Guilty consciences and terrified imaginations without the sure word of God to guide and control them, are like wild beasts in a fright without a curb. Nothing stops them.

Then there are other dark doctrines we identify with Christianity which belongs much more peculiarly to natural religion. Predestination, Election, Reprobation, Necessity, the nonfreedom of the will, these belong to metaphysics rather than to religion. They have been discussed and maintained whenever metaphysics have been studied. Ancient philosophical systems of remotest India, which have been brought to light of late years, contain all these with all the subtilities and complications and refinements of the most acute transcendentalism. They are the amusements and gymnastics of speculative minds under any religion. Aristotle preached them as eminently as Augustin, and Augustin as pointedly as Calvin, and hundreds of years before either of the three the Brahmins were tugging at them with just about as much success in making any thing of them, reconcilable in their contradictoriness or of useful application to life.—They have no relation to moral practice, none to conscience, and therefore are not of the essence of Christianity, if consistent with it. Most injurious arguments can be advanced for them and against, whether in the pulpit or in the logician's lecture-room, and in either case they are arguments derived mainly from natural reason. The Saviour dealt not in metaphysics. The Apostle Paul as a Pharisee fatalist was somewhat imbued with them from the Jewish schools of philosophy, but even he never made them *the* Gospel—never represented them as a part of the new revelation.

But then as to the doctrine of Atonement, is not that sanguinary and repulsive? No; not the Gospel Atonement; a thousand times no! That means literally and simply reconciliation, reconciliation of man to God, of erring children to their kind, indulgent Father. Sweet and winning doctrine! What is there sanguinary and repulsive in it?

But there was bloodshed in it. Ay, Jesus died to establish, impress and endear his religion to our hearts. He died to teach us love, to illustrate mercy. It was no vicarious sacrifice to appease a Deity's wrath, as if that Deity were Moloch snuffing up the fumes of carnage, or an African fetiche daubed over with mud and gore by way of propitiation. If some of the figurative language of the Testament was borrowed from this idea of sacrifice, consider why it was, Oh, votary of natural religion. It was because this was the established and universal idea of paganism, that is, of natural religion.—Jesus and his apostles found it prevailing and the spontaneous sentiment of the human heart in its ignorance and weakness, that God was to be propitiated by the sheding of blood; and being Orientals they abounded in metaphor, and their metaphors were naturally derived from the habits and expressions they found prevailing about them. These constituted their vernacular tongue. They spoke the language of their country. It is your mild and humane religion of nature that is responsible for all this talk of blood.

But now then it may be asked why the religion of nature as professed among us does not breath blood and terror? I shall rejoice to tell. It is because Christian civilisation throws its light and balm around us. The air is brighter and also softer. There is more knowledge and there is more love than there was before Christ or is now in Africa and heathen Asia. We understand nature better. We can explain its terrible and devastating phenomena consistently with divine benevolence, and therefore we more distinctly love the God of nature. The savage could not read as we do the volcano, the earthquake, the tempest, thunder and lightning. Nature's God seemed angry with him often. What wonder if in the roar and convulsion of the elements the unphilosophical barbarian, deemed that God was cruel, and therefore would be pleased by a cruel rite, and so he smeared his idol with the blood of bulls and goats and human victims? We know better now. The darkness never shall be again as it has been; and therefore the religion of nature never will be again the trembling brutal superstition it has been. But it should never be ungratefully forgotten that it is Christianity has brightened the light of all our science. We need not argue out its natural tendencies to this enlightenment. We need not unravel the tissue of causes and effects. We need only open our eyes and see that the civilized and scientific countries are the Christian countries.

Yes we have now got a light thrown over nature, by which we can read all over it the signatures of a Creator's love.

We can take our tranquil walk amidst his works undisturbed by fears of God or man, and adore goodness in the sunshine or in the storm alike, amid roses and verdure or hurricane and frosts. But once more, it is Christianity that makes our walk safe from the terrors of superstition and the assassin's knife. It is Christianity that so emblazons to our admiration all the *beauties and sublimities of sky and earth, and* shows us the smiles of a Father's face behind the blackest cloud with which nature threatens.—Christianity—the costly Mercy-seat of God—it makes the whole universe a Mercy-seat to the Christian's eye, resplendent with displays of infinite love. H. G. E.

A CORRECTION.

Your correspondent in the last week's paper, is in an error, in his remarks respecting the "Revere House," and so far as it respects the resignation of Francis Jackson, Esq. and myself, members of the Mechanic Association (who are the owners of that hotel.) It is true that Mr. J. withdrew from the Association, on account of the 'Revere House' having a '*Bar*' for the sale of *intoxicating drink*, being unwilling to have any interest in a '*Charitable Association*,' who are the owners of a splendid establishment, the example and influence of which (as conducted,) is at war with a cause of charity, humanity and good-will to all mankind, I mean the 'Temperance Reform.' I have *continued* in the Association, with friends who agree with me, in the cherished hope that something may be done to place the 'Association' and their 'Hotel' in a position honorable to them, and the gentleman who conducts it. Something has already been done, for at the last quarterly meeting, (in July) a vote offered by the Hon. S. Fairbanks was adopted, requesting the "Government of the Mechanics' Association" to inquire into the subject of the '*Bar*' and 'any violation of the Statute of the Commonwealth' at the Revere House, and "that they shall take such immediate action in the matter, as they may deem "most advisable for the honor, as well as for "the interest of the Association, and report at "the next quarterly meeting." Let us then *hope* that the 'false position,' in which the mechanics of Boston are placed on this subject, will be removed, and then the 'Revere House' will be worthy the honored *name* it bears; and Mr. Stevens, the able conductor of the Hotel, if he does not make money, will, it is believed, not only find his pecuniary gains *not* diminished, but will enjoy (what is far better than money,) the high satisfaction of keeping one of the first class hotels, without any 'Bar' to the enjoyment of his success. Moses Grant.

July 23, 1849.

NEW PUBLICATIONS.

People's Journal, part 42. Howitt's, part 30.

Messrs. Crosby & Nichols will show those who call upon them a very superior publication in the July number of this periodical. There are five illustrated chapters on Paris. The engraving of Old Mortality is a sunshine into the heart. The publishers announce a New Series to commence with the August number, with new type and other improvements.

The History of England from the invasion of Julius Cæsar to the abdication of James the Second, 1688. By David Hume, Esq. A new edition, with the author's last corrections and improvements. To which is prefixed a short account of his life, written by himself. Vol. 1. Boston: 1849.—pp. 483. 12 mo.

This work is to be issued in six volumes, separately, at intervals of about a month, in uniform style with the same publishers' edition of Macaulay. It is a very handsome, neat, readable, cheap edition. Hume is a classic, and will remain so as long as English literature shall be studied. Not always just, or fair, or accurate, or thorough, and, what is a greater disqualification, a rejecter of Christianity, he nevertheless takes enlarged and philosophical views, and employs a clear, attractive, classic style. Nothing can surpass the *characters*, which are drawn up at the close of his chapters. They are in literature what Sir Joshua Reynolds' portraits are in painting. We return our compliments to the enterprizing publishers through Messrs. Munroe & Co., from whom we have received our copy of volume first, and wish them great success.

Addresses at the Inauguration of Jared Sparks, L L. D., as President of Harvard College, Wednesday, June 20, 1849. Cambridge: Published by John Bartlett. 1849.

Mr. Bartlett presents these valuable addresses to the public in a very handsome pamphlet of sixty pages.

☞ See our advertising columes for the contemplated establishment of a Sunday School Gazette, in Worcester. There is a demand for such a periodical in our families. It has been hitherto supplied by the Gazette issued in the name of the American Sunday School Union—which howeve has some deficiencies. We know not where we could look for such a periodical as we need, with more confidence than to our friends at Worcester—and we earnestly hope and confidently anticipate their success.

THE BOSTON ASSOCIATION AND REV. DR. PIERCE.

At a late meeting of this body, the following letter was communicated from their Moderator, the Rev. Dr. Pierce:—

To the Boston Association of Congregational Ministers.

My Beloved Brethren: It having pleased my merciful Disposer to "weaken my strength in the way," and to give evident indications that "the time of my departure is at hand," I hereby resign the office of Moderator of your body, to which I was elected on 13th of November, 1843.

This office, for the last fifty years and upwards, has been sustained by—

1. Rev. Simeon Howard, D. D., to August, 1804. 17 years.
II. Rev. Samuel West, D. D., to April, 1808 . . . 4 "
III. Rev. John Lathrop, D. D., to January, 1816 . 8 "
IV. Rev. Eliphalet Porter, D. D., to Dec'r, 1833 18 "
V. Rev. Thaddeus Mason Harris, D. D., Oct. 1836 . 3 "
VI. Rev. Thomas Gray, D. D., November, 1843 . 7 "
VII. Rev. John Pierce, July, 1849 . . . . . 6 "

Since my connexion with the Association, I have officiated, as Moderator, either ex officio or pro tem., 198 times. I have attended 795 meetings of the Association. I have attended 1874 Thursday Lectures. I have preached the Thursday Lecture 100 times; and have assisted 38 times.

"And now, dear brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified," ever imploring the best of Heaven's blessings upon you, "with whom I have taken sweet counsel together, and gone to the house of God in company," as well as been associated in so many other nameless projects for the promotion of good, and the prevention of evil. John Pierce.

To the above communication an answer, together with the following note enclosing it, was addressed by the Committee:—

Boston, July 16, 1849.

Dear Sir: At a stated meeting of the Boston Association, July 9th, your letter of resignation was, on motion of Rev. Samuel K. Lothrop, committed to three of your brethren to prepare a suitable reply.—Accordingly, at a special meeting of the same body, at Cambridge, this day, immediately before the annual meeting of the Alumni of the Divinity School, the following reply was submitted for their approval. It was unanimously accepted, and ordered to be entered on the Records of the Association. I have much pleasure, in behalf of the Committee, in presenting it to you; and

With most respectful and affectionate regards,
I am yours, truly.
Francis Parkman.

Boston, July 12, 1849.

To the Rev. Dr. Pierce:

Dear Sir: The Boston Association of Congregational Ministers, at their meeting in Brookline, on Monday last, at the house of your colleague, received your letter, in which you resign your office as their Moderator, and affectionately commend them to the blessing of God.

In accepting your resignation, we only yield ourselves to the necessity, which a wise Providence seems to impose, while we sympathize in the infirmities, which after a ministry of more than half a century have been appointed you; and we recall with lively sensibility the relations which have so long and so happily united us.

As members of the Boston Association we gratefully acknowledge, that we have known in a peculiar sense "how good and how pleasant it is for brethren to dwell together in unity." Ours has been a relation, in which, to a degree, we believe, unusual in ecclesiastical bodies, personal independence has been combined with intimate fellowship; freedom of individual opinion with deference to one another's judgment, sympathy in one another's labors, and joy in each other's usefulness.

To the satisfactions of such an union, you, dear sir, have ever largely contributed. By the frankness and cordiality of your intercourse, alike with the elder and the younger; by your hearty "love of the brethren;" by your knowledge and faithful memory preserving for us the history of the past and the recorded wisdom of the Fathers, you have been to us at once a counsellor and a brother.

It is also your happiness, that through the length of days that has been permitted you, you have been associated in the same relations with many of the honored members of our profession, who have gone before us, whose gifts and services it has been your chosen satisfaction to record and cherish. In the names of the honored individuals, whom you designate as your predecessors in the office you resign, we recognize those who have bequeathed to us a precious legacy in their characters and lives. With these and with others, our fathers and brethren, who have finished their course and have entered upon their joy, it will be your happiness ere long to be re-united. We congratulate you on the serenity and hope with which, in your declining days, you can look back upon the past and anticipate the solemn realities of the future; and cordially reciprocating your kind wishes and prayers for ourselves, we are, dear sir,

With affectionate respect,
Your friends and brethren in
the bonds of a common faith,

Francis Parkman, Ezra S Gannett, Samuel K. Lothrop, } Committee of the Association.

The Britihs Crown presents to 952 benefices; archbishops and bishops to 1,248; ecclesiastical corporation to 767; dignitaries to 1851; colleges to 721; private patrons to 5,096.

Foreign News. The Caledonia arrived in Boston Harbor on Saturday last, and the Europa, which arrived at Halifax last Tuesday evening, has telegraphed her news in season for the Boston morning papers of Thursday. Rome has actually fallen into the hands of the French. Hungary is still vigorous in the defence of her freedom.

Sorrow and heroism on the Sea. The Europa, on her homeward voyage, in Lat. 54. 49, and Lon. 23. 30,—seven hundred miles to westward of Cape Clear, going at the rate of 12 knots an hour, struck the Charles Bartlett amidships, making a breach into which the water poured like a mill-race, and the unfortunate bark sunk with a loss of 134 lives. The Europa succeeded in saving 43. Captain R. B. Forbes of Milton, who was passenger on board the steamer, showed characteristic self-forgetfulness in catching at a rope and casting himself into the sea to save the drowning. The Liverpool Shipwreck and Humane Society presented him, on his arrival, with a gold medal, in testimony of admiration of his conduct on that occasion.

☞ We observe, in the Manchester Messenger, an appropriate and spirited discourse delivered in that place, Sunday preceding July 4th, by Rev. A. B. Fuller on the Dangers and Duties of American citizens.

☞ Mr. Augustus Woodbury, of the graduating class of the Divinity School, Cambridge, 1849, will be ordained Pastor of the Unitarian Church, Concord, N. H., on Wednesday, August 1st. Sermon by Rev. A. P. Peabody.

☞ Rev. Mr. Huntoon has received and accepted a call to the Church in Marblehead, formerly under the pastoral care of the late Rev. John Bartlett.

☞ Through the prevalence of the cholera in Montreal, Mr. Silsbee, whose health was not good, his friends there felt it a duty to urge away, and the church is closed for the present.

☞ Rev. C. Brooks is preaching for the season at Greenfield, Mass.

☞ Rev. Herman Snow is preaching with good encouragement at Belvidere and Rockport, Illinois.

☞ By inadvertence in last week's paper, "Gore" Hall was put for *Harvard* Hall.

☞ AMERICAN UNITARIAN ASSOCIATION. The following vote having been repealed, viz "that every member of the Association be entitled to one copy of every Tract of the first and second series, published by the Association, during the year for which his subscription is entered—the following resolution, adopted July 20, is hereby published by order of the Executive Committee for the information of the friends of the Association.

"Every religious society or auxiliary of this Association, or individual contributing annually to its funds, shall be entitled to receive one copy of each of the Tracts or books published during the year for every dollar so contributed." F. W. HOLLAND, Sec.

July 25, 1849.
ti july 28

☞ THE CHESHIRE PASTORAL ASSOCIATION will hold its next meeting on Tuesday, July 31, at 10 o'clock A. M. at the house of Rev. W. A. Whitwell, in Wilton, N. H.
A. A. LIVERMORE, Scribe.
july 28

☞ THE SABBATH SCHOOL ASSOCIATION in connection with the Cheshire Pastoral Association will hold its semi-annual meeting in the Unitarian Meetinghouse in Wilton on Tuesday, July 31, at 2 P. M. Report, Address, and Remarks.
JOHN S. BROWN, Secretary.
july 28

☞ THE FRANKLIN EVANGELICAL ASSOCIATION will meet at the house of the subscriber in Deerfield, on Monday, Aug 13th, at 4 o'clock P. M.
JOHN F. MOORS, Scribe.
Deerfield, July 20th, 1849.

MARRIAGES.

In Quincy, 8th inst, by Rev. Mr. Lunt, Mr. Edward Capen of Boston, to Miss Ann Augusta Savil of Quincy.

DEATHS.

In Keene, July 17, Anne Eliza, wife of Hon. Samuel Dinsmore, Governor of New Hampshire, and daughter of Consul Jarvis, of Weatherafield, Vt., 31.

At the West Point Academy, July 17, of dysentery, William S. Brazer, son of the late Rev. Dr. Brazer, of Salem, 23.

In Albany, Hermanus Bleecker—formerly a member of Congress, and United States Charge to the Hague.

In Auburn, N. Y., Mrs. Hannah B. Walcott, wife of Rev. Jeremiah Walcott, Principal of a Young Lady's Seminary in that city.

In St. Louis, July 11, of cholera, Hardage Lane, M. D. Dr. Lane was one of the oldest settlers of St. Louis—a true gentleman of the old school, and has long stood at the head of his profession in that city.

SUNDAY SCHOOL GAZETTE.

A HUTCHINSON & CO., Worcester Mass. will publish on the 28th inst. the first number of the *Sunday School Gazette*, a Journal intended for the children of our Sunday Schools.

This Journal is undertaken under the direction of the Worcester County S. School Society At its annual meeting, June 26, at Dr. Allen's church in Northborough, that Society voted to establish such a newspaper for children, and directed its Publishing Committee to begin its publication.

This Committee consists of Rev. W. Gilbert of Harvard; Rev. E. E. Hale and Albert Tolman Esq., of Worcester. The Committee and the publishers, hope to establish a child's paper which shall be attractive and profitable to the children, and an assistance in the efforts of parents and teachers. Their plans will be fully stated in the first number.

The annual volume will consist of twenty-five numbers. The subscription, when copies are sent in parcels to Sunday Schools, will be twenty-five cents a year.

Ministers, superintendents, teachers and others interested are invited to send for specimen numbers to A. HUTCHINSON & CO., Worcester, Mass.
July 21. 3t

LONDON ENCYCLOPŒDIA, or Universal Dictionary of Science, Art, Literature, and Practical Mechanics, comprising a popular view of the present state of Knowledge, illustrated by a large number of engravings, complete in 22 vols, 8vo, London. One copy for sale very low, by CROSBY & NICHOLS, 111 Washington st.

NEW BOOKS.

JAMES MUNROE & CO. have recently published the following: Friends in Council, a Series of Readings and Discourses Thereon. One volume, 16 mo., price 75cts. Consolation for the Afflicted, edited by Rev. P. H. Greenleaf, 16 mo., 62cts. A Week on the Concord and Merrimack Rivers, 12 mo., $1,25. Bowen's New Guide to Boston and Vicinity, with Maps, 18 mo., 25cts. A Trap to Catch a Sunbeam, by Miss Plauche, 18 mo., 25cts. Stranger's Guide Book to Mount Auburn Cemetery, 18 mo., 25cts. The Artist's Married Life, by Albert Durer, 16 mo., 75cts. China, and the Chinese Empire, by Osmond Tiffany, Jr. Esq. 12 mo., in prep.

For sale by JAMES MUNROE & CO., No. 134 Washington, opposite School st. July 21.

PROPRIETORS OF MOUNT AUBURN,

WILL find at store of JAMES MUNROE & CO. The Stranger's Guide Book, or Notes on Mount Auburn Cemetery, edited by an officer of the Corporation; together with a full catalogue, for the use of Proprietors; with instructions as to the purchase and care of Lots, etc., etc. One vol. 18 mo., with map, price 25cts—No. 134 Washington, opposite School st. July 21.

CAMBRIDGE REPOSITORY.

THE General Repository and Review, edited by Andrews Norton, complete in 4 vols. One set just received by CROSBY & NICHOLS, 111 Washington st.

EVERY BIBLE STUDENT SHOULD HAVE

Cruden's Condensed Concordance,

TO THE HOLY SCRIPTURES.

BY ALEXANDER CRUDEN.

A New and Condensed Edition, with an Introduction, by Rev. David King, L. L. D.

Sixth thousand. Price in boards, $1,25; sheep, $1,50.

OPINIONS OF THE PRESS.

Those who have been acquainted with the various works of this kind now in use, well know that Cruden's Concordance far excels all others. Yet we have in this edition of Cruden, the best made, better. That is, the present is better adapted to the purposes of a Concordance, by the erasure of superfluous references, the emission of unnecessary explanations, and the contraction of quotations, &c.; it is better as a manual, and is better adapted by its price to the means of many who need and ought to possess such a work, than the former larger and expensive edition. [Boston Recorder.

Ministers and students in theology will avail themselves of an indispensable book of reference, furnished them in a style of so much beauty and compactness, at so low a price. To a Sabbath School Teacher, a good Concordance is as necessary as to a Pastor.. [N. Y. Observer.

We are happy to introduce this volume to our readers, and thank the Publishers for providing so invaluable a Work, at so reasonable a price. It will be worth the best efforts of the Sabbath School Teachers, and larger pupils, to make this a part, and, next to the Bible itself, the best part of the apparatus for preparing themselves for their Sabbath recitations. The condensation effected in this edition, leaves the book even more perspicuous and a readier help than before. [Christian Mirror, Portland.

We cannot see, but it is in all points, as valuable a book of reference for ministers and Bible students, as the larger edition. [Christian Reflector, Boston.

All in the incomparable work of Cruden, that is essential to a Concordance, is presented in a volume much reduced both in size and price. [Christian Watchman, Boston.

The new condensed and cheap work prepared from the voluminous and costly one of Cruden, opportunely fills a chasm in our Biblical literature. The Work has been examined critically by several ministers and others, and pronounced complete and accurate. [Baptist Record, Philadelphia.

This is the very work of which we have long felt the need. We obtained a copy of the English edition some time since, and wished so one would publish it; and we are much pleased that its enterprising publishers can now furnish the students of the Bible, with a work he so much needs, at so cheap a rate. [Advent Herald.

Published by GOULD, KENDALL & LINCOLN,
July 14 3t 59 Washington St.

SMITH & MELVIN'S

FLAVORING EXTRACTS of Vanilla, Rose, Lemon, Bitter Almond or Peach, Orange, Nutmeg, &c., &c., for flavoring Ices, Jellies, Pies, Puddings, &c., prepared by ourselves in the best manner expressly for family use. Price 25 cents per bottle.

SMITH & MELVIN Apothecaries,
Amory Hall, 325 Washington st., Boston.
june23

THE ARTIST'S MARRIED LIFE. The Artist's Married Life; being that of Albert Durer, 16mo, price 87cts cloth, gilt backs.

This, verily is one of those "books which are books"—one of Schefer's charming romances, translated by Stodart; as a pleasing story, a picture of the past, and a lesson to young wives, the book is a treasure. "The enjoyment which any one should take in reading so ingenious a book as this cannot be got from extracts, however, and every one who has a relish for the purest ore of originality and thought, will make it a favorite of his Library, to be much read and lent, marked and prized."

Published and for sale by James Munroe & Co., No. 134 Washington, opposite School street.
July 14.

CHURCH CHANDELIER FOR SALE.

THE large "Cut Glass Chandelier" property of the Bulfinch Street Society, will be sold at a great bargain, it is of large size containing 30 lights, in perfect order with superior cord, weight, &c.

Apply to J. FRANCIS KIMBALL,
Clerk of B. S. Society,
No 8 Court Street.
Boston, June 30, 1849. 3t

PREPARATORY
AND
HIGH SCHOOL FOR YOUNG LADIES,

Designed to furnish a thorough and fully accomplished Education;

Connected with which is a

LADIES' CALISTHENŒUM,

—COMPLETELY FURNISHED WITH—

APPROPRIATE GYMNASTIC AND CALISTHENIC APPARATUS,

For Healthful Exercise and Recreation.

To commence on Monday, Sept. 18. Hours, from 9 till 2

Parents in quest of a suitable School for the Education of their daughters are respectfully invited to call.

Application may be made every day, from 9 to 11 o'clock, A. M., at No. 339 Washington Street, 5 doors Sout of West Street.

sept30 istf F. L. CAPEN.

TO COUNTRY TRADERS.

10 lbs *pure* powdered cream Tartar,	10 bales Liquorice Root,
20 " prime Castor Oil,	1,000 lbs plasters, various,
20 " Alcohol, 50 per cent,	500 doz Black Ink,
16 bales India Senna,	200 Eng. Iron Mortars,
6 bbls Alexa. do,	8 crates Gallipots, various,
10 " Flor. Sulphur,	2000 lbs Arrow Root,
6 " cases Cassia Buds,	50 boxes Castile Soap,
20 " Rhubarb Root,	50 kegs sup. carb. Soda,
10 bbls Ref'd Camphor,	100 lbs Eng. Iodine,
25 boxes Bay Waters,	50 lbs " Hyd potas.,
5 bales Sponges,	20 gro. Indian Veg. Pills,
1000 lbs Slippery Elm Bark,	20 " Brandreth's do.,
25 bls Glauber's Salts,	10,000 lbs Lozenges, various
20 " Epsom do,	800 oz Sulphate Quinine,
10 cases Liquorice paste,	100 boxes Gum Arabic Drops
20 bales Corks, various,	10 cases Magnesia,

together with a general assortment of Drugs, Medicines, Chemicals, Perfumery, &c., for sale *cheap*, for cash or credit, by the subscribers.

*** We are giving particular attention to the preparation of pure and select powders of the various medicinal drugs, which we intend to keep ready for sale, *in bulk*, so that customers may be served with any quantity desired, *without expense of bottles or other packages.*

☞ Druggists and Country Merchants will do well to give us a call before making up their orders.

BREWER, STEVENS & CUSHING,
Wholesale Druggists,
No. 90 and 92 Washington st.
april28 epis2m

MOREY'S

COLD SALT WATER BATHS,

FOR LADIES AND GENTLEMEN,

Western Avenue, (Mill Dam,) Rear of The *New Brick Block.*

THIS celebrated Establishment having undergone thorough repairs, is opened for the season. The *Cold Shower* and *Swimming BATH*, has been removed some two or three hundred feet further into deeper water, which at all times is pure and abundant. The Ladies' Baths are entirely removed from those of the Gentlemen, and are provided with Female Attendants.

Invalids and *Children* will receive particular attention.

Terms.—Season Tickets.—$4,00, or 12 Tickets for $1, single ones, 10 cents each.

Swimming taught by a competent professor.

Additional rooms have been added, with Fleeting Shower Baths, put up in the most approved style. Also, new Dressing Rooms, which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.
july7 tf TRUMAN MOREY.

DRS. ROGERS & CARTEE,
SURGEON DENTISTS,
OFFICES NOS. 68 AND 85 MAIN STREET,
CHARLESTOWN.

DR. Z. ROGERS respectfully announces, that in consequence of the continued increase of his business, he has formed a connexion with C. SOULE CARTEE, M. D. a gentleman long and favorably known in our community, whose previous knowledge of Dentistry, mechanical skill, and Medical education, render him an efficient acquisition to the profession of this city.

Having fitted up our Offices and Laboratory with convenient Instruments and Apparatus, we are now ready to perform all operations in the various departments of Dental Art and Science: such as—

The Preservation of the natural teeth, if possible, by filling, cleansing, &c.;—

Their extraction, (without pain, if desired,) when past recovery;—

The insertion of artificial mineral teeth, singly, in partial, or in whole sets, on gold plate, after the most approved methods;—

The management of dentition in children;—together with

The treatment of diseases, mal-formations, and injuries of the mouth.

The materials we use are of the first quality; and we intend the mechanical execution of our work shall equal the best in the country.

As we manufacture the INCORRUPTIBLE MINERAL TEETH, we are enabled to suit each particular case with great certainty.

We confidently assure our patients, that they shall receive at our hands, THE ADVANTAGES OF THE LATEST IMPROVEMENTS in Mechanical and Surgical Dentistry, as we shall use all honorable means to avail ourselves of them.

Our friends will please bear us in remembrance.
july7

A NEW HYMN BOOK.

HYMNS for the Sanctuary, compiled by a Committee of the West Boston Society.

Copies furnished for examination.

Published by
CROSBY & NICHOLS,
june30 1is2s 111 Washington st.

JEWETT & PRESCOTT'S
SPECIAL
SALE OF STOCK,
In Milk Street,
WITHOUT REGARD TO
Wholesale Prices," "Auction Prices,"
OR THE
"COST OF IMPORTATION."

COMPETITION MUST BE MET, by a reasonable reduction in prices, if possible, but SUCCESSFULLY, *at any rate.* We have accordingly

MARKED DOWN THE PRICES
OF OUR ENTIRE STOCK OF
Shawls, Dress Silks,
MANTILLAS,
VISITES, SACKS,

and all other Goods, now in store, and will sell the same with special reference to the *wishes and expectations* of purchasers, as regards the PRICES. This sale will include a

Large Wholesale
AND A
LARGE RETAIL STOCK,
THROWN INTO
One Grand Assortment,

giving the Ladies a selection from the LARGEST and MOST PERFECT VARIETY of Shawls, Silk Goods, &c., ever witnessed in Boston. It must be remembered that this is a sale

—OF—

NEW GOODS EXCLUSIVELY,

including such articles as CRAPE SHAWLS, PALM LEAF Small Figured SHAWLS; the latest styles of VISITES, SACKS and MANTILLAS; CAMELEON SILKS, in the choicest combination of colors; and other

Scarce Styles of Goods,

now in great demand, and of course not to be found in any of the old stocks.

The reputation for selling RICH GOODS at *extraordinary bargains*, was firmly established by our great annual sales of 1848 and '49, and it will be sustained on this occasion, AT ANY SACRIFICE.

JEWETT & PRESCOTT,
No. 2 Milk Street,
may26 5tis A few steps from Washington st.

SUMMER RETREAT AND FAMILY SCHOOL.

THE residence of the late Dea. J. Sullivan, (Germantown,) Quincy, will be open for the reception of Boarders the coming season.

The location is particularly favorable for the healthful recreation of children, or invalids seeking the benefits of sea air and bathing, without the excitements commonly connected with public watering places.—Several individuals, or a few small families can be accommodated. Engagements may be made immediately, and the rooms will be ready to be occupied from the *first of May till October.*

The Family Boarding School in operation there for several years past, will be continued for a limited number of children, who may receive instruction in Music, Drawing, Painting, and other common and higher branches, as formerly. Board for scholars, and instruction in English studies, $2 50 per week.—Additional charge for Music and other branches.

Daily communication with Boston by Stage and Railroad.

Information concerning the location, &c., may be obtained of Mr. J. W. Sullivan, 23 Long Wharf; of Capt. T. V. Sullivan, 3 Sewall Place; and of Mr. Wm. Blake, 47 Allen Street, Boston.

Application may be addressed to Misses Sullivan, Quincy, Mass.

REFERENCES.

Rev. William Hague, Dr. George C. Shattuck, Dea. S. G. Shirley. } Boston.
Rev. William Allen, Quincy.
Dr. J. Wild, Braintree.
Germantown, April, 1849. 2tis june23

PERIODICALS FOR JULY. Eclectic Magazine; Hunt's Merchants Magazine; North American Review; Knickerbocker; Biblical Repository; Christian Examiner; Journal of Medical Science, &c. Just received by CROSBY & NICHOLS,
July 14. 111 Washington st.

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripta* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

LIBRARY OF HARVARD COLLEGE. All persons, having books belonging to this Library, are requested to return them *before or on Tuesday, the 18th instant.* Books may be borrowed again on Monday morning, July 23d; and, during the vacation *from that* time till the first Monday in the following term (Sept. 3d), the Library will be open *every Monday forenoon* to visitors and for the delivery of books.

T. W. HARRIS, Librarian.
Cambridge, June 9, 1849. 2is

REMOVAL.
CHANNING'S WORKS.

THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.
feb24 istf

Albion Life Insurance Co.
LONDON, NEW YORK, AND BOSTON.
Instituted in 1805.—Empowered by Act of Parliament.
CAPITAL $5,000,000.

A portion of which is invested in United States Stocks.

DIRECTORS.

Matthew Harrison, Esq., Chairman.
John Hampden Gilkestanes, Esq., Deputy Chairman
Thomas Starling Benson, Esq.
James Whatman Bosanquet, Esq.
Frederick Burmester, Esq.
John Cosingham, Esq.
Frederick Dawes Danvers, Esq.
Samuel Henry Tenah Hecker, Esq.
David Riddall Roper, Esq.
Charles Russell, Esq., M. P.
Kennard Smith, Esq.
Edward Stewart, Esq.

BANKERS.—THE BANK OF ENGLAND.

Physicians.

Edward Bright, Esq., M. D., London.
John W. Francis, Esq., M. D., New York.
J. B. S. Jackson, Esq., M. D., Boston.

Surgeons.

William Lobb, Esq., London.
J. C. Beales, Esq., New York.
J. Mason Warren, Esq., Boston.

Secretary—Edwin Charlton, Esq.

Actuary—John Le Cappelain, Esq.

Agents at Boston.—Messrs. William Hales and Samuel Page.

Bonus.—Eighty per cent., or four fifths of the profits returned to the Policy Holders every three years, without any deduction or reservation whatever.

The ALBION is a "Mixed" Company, combining all the advantages of the Mutual system, with all the security of a Joint Stock Company. It was established in the year 1805, and it consists of a highly respectable body of Proprietors, who, independently of a large *paid up* capital and accumulated profits of the Company, are individually liable, to the extent of their respective shares, for all the Company's engagements. It offers greater advantages, without exposing the assured to any of the risks of Mutual Societies, as it returns eighty per cent. of its profits in cash, every three years, at compound interest, without any deduction or reservation whatever—whereas, in Mutual insurance offices no security of the kind exists, the profits are held responsible for the losses, and the Premiums are always liable to be raised, or the sum insured diminished, according to the exigencies of the Society; and if at any time, whether from misconduct or misfortune, the affairs of the Society become irreparably involved, there exists neither capital nor stockholders to fall back upon, to mitigate the distress to which such an event must necessarily give rise.

ADVANTAGES OFFERED BY THIS COMPANY.

Perfect security, arising from a large paid up capital and accumulated profits of a business of forty years stand ing.

Premiums may be paid quarterly, half yearly

POETRY.

For the Register.

THE TWO BURIALS.

BY EMILY E. POOR.

It is an eve of loveliness in Mexico's fair land,
The dark blue hills against the gold of yonder sunset stand;
Sweet perfume from the orange groves is floating on the air,
Acacias and wild lilacs—blue and golden flowers are there:
On the crystal lakes are floating strange birds of brilliant dyes,
Their various tints outrivaling yon rosy, changeful skies:
The mournful voice of wild wood doves sounds from each feathery p lm,
And other birds in concert chant their mellow evening psalm.

The glorious night is coming—the day is nearly spent,
Its last red rays are flickering on many a snowy tent—
The white tents of New England lie scattered far around,
Like foam on the dark blue billows, they dot the soft green ground.
There is one on yonder hillock—apart from the rest—alone—
And as the sunbeams enter it, comes forth a low, sad moan:
From the lips of the young it cometh, it cometh in dark despair,
For he knows that death is hovering, in this warm, bright, foreign air.

On his feverish couch he tosses, and his dark eye burns with light,
As he gazes upon the sunset, the last that shall greet his sight—
He thinks of his fair New England, of his home by the dark blue sea,
Of the golden sunset on its waves, its light on the old elm tree—
His spirit wanders mid its scenes as in boyhood's careless hours,
And he roams with his only sister, and gathers the fair wild flowers.
Oh! for one breeze from that rolling sea, to cool his burning brow,
One breath from the violets in the vale, plucked by that sister now!

In vain! in vain! young soldier, these yearnings for thy home—
In vain the household band shall wait, the absent ne'er will come;
No sister's lily fingers play amid his raven curls,
Nor wipe the death dew from his brow, the large white, beaded pearls:
No kiss of love on his trembling lips, no clasp from his father's hand,
No mother, friend, or brother, by his dying couch shall stand—
And yet not quite alone, is the young man left to die,
One watched him night and morning, with love's untiring eye:

One of the dark despised race, from Afric's burning shore
Who'd played with him in boyhood amid the breaker's roar;
Not as a slave from Southern land, but a freeman from the North,
To serve with right good will and free, he had come bravely forth;
And with a love as tender, as mother's for her son,
He watched o'er his young master till his earthly course was run.

That dying soldier in his tent on Aztec's burning plain,
Said to his faithful follower, "bring me my steed again"—
And soon within that twilight tent, the steed he loved to ride
Stood pawing on him mournfully, his lowly couch beside:
His thin, white hand in fond caress laid on that flowing mane,
He murmured, "I had thought with thee to fight on yonder plain;
When first, in joy and gladness, exulting hope beat high,
And I mounted in my hot, young blood, the warrior's life to try,
I dreamed of glory on the field, of victory in the glade,
But now, I thank my God, no blood has stained that shining blade.

Bear back the steed, my faithful friend, to his old peaceful stall,
And take the golden sword to deck my noble father's hall.'
And, now, the soft and shadowy wings of grateful sleep came down
And laid upon his weary lids, its dreamy, floating crown;
And when his faithful servant came to watch his parting breath,
He found that last, sweet slumber was the silent one of death.

Not e'en in death he left him, but his pale dead form he bore
Across the stormy ocean, to his own dear, native shore:

And nightly on his coffin did that man lie down to rest,
And slept on that strange couch as sound as child on its mother's breast,
To lull the sailors' dark surmise, that death within the ship
Rode there amidst the living; he thus stilled the murmuring lip;
For none among that hardy crew e'er deemed a man so bold,
To sleep in quiet by the dead—not for uncounted gold!
We leave him on the ocean in his faithful servant's care,
And turn us to another scene—the death bed of the fair.

The sister of the soldier lies on a downy couch of pain,
And the flat has gone forth that she must never rise again,
But how diverse this closing scene from that lone tent afar,
Where her brother's young and buoyant life went out as a falling star.
Slowly she'd faded, day by day, and now around her stood
The forms of all she loved the best, the faithful, true and good.
Her father's proud, majestic form bends o'er in speechless grief
As, from this noble forest tree, drops off its greenest leaf.
And mother, brother, weeping friends stood mournfully around
As ruthlessly stern death the ties of tenderest love unbound;
Her husband in deep anguish is kneeling by her side,
And her heart goes back to England's halls, herself a happy bride;
She looked around her pleasant room, and thought of happy hours
That had flown within its precincts, when life was strewn with flowers—
The pictures on the walls looked down, and spoke of joyous days,
Each corner echoing back again her children's gladsome plays.

Fair, young and radiant faces gleamed from out each little chair,
And she listened for the pattering of their footsteps on the stair—
They brought the dear young children to their mother's dying bed,
Her pale, soft hand she fondly laid upon each little head—
Her large, dark eyes were beaming with all a mother's love,
Beyond expression tender—all endearing words above—
They seemed to say, my darlings, I fain with you would stay,
My precious, little helpless ones, how can I go away?

It grieves my soul to say farewell, beloved ones of my heart,
From all the tender ties of earth with cold death to depart,
But God will reunite us, when a few short years have flown;
In a home of deathless beauty, I shall meet again mine own!
The night of death is passing, the breaking day is nigh,
Before its glorious brightness the dark, cold shadows fly.
And so she passed away from earth, amid its tenderest ties,
A ripened angel from our midst, ascended to the skies.

And now a band have gathered within God's house of prayer,
And she is lying in the midst, in her still beauty there—
When mingling with the choral song, a sound floats on the breeze
Of martial drum in dirge like tones, and dies among the trees—
Anon it swells—anon it dies, that sweet and solemn strain,
The mourners know the parted ones on earth shall meet again—
Sad parting! sadder meeting! together now they rest—
The daughter in the quiet tomb upon her mother's breast:

The brother from that far-off land on a bright summer's day
Was laid beside her slumbering form in battle's dark array,
With muffled drum and measured tread they bore him to the tomb,
A long and glittering file of men, their brows o'erhung with gloom;
They mourned his young life cast away, they mourned his dark and fate,
And was not he the son of one, a glory of the State?
And in that throng of dazzling youth clad in their armor bright,
Marched that dark servant with his steed, a sad and touching sight.

The brother and the sister are laid away to sleep,
And many hearts for their young lives still in deep sadness weep;
The steed is standing useless within the peaceful stall,
The golden sword is hanging sheathed upon the pictured wall,
The elm tree waves its branches before the open door,
And the crested waves still roll their song upon the sandy shore—
But the brother and the sister like the sunset gleams have fled,
The morning and the evening still find them with the dead.

Thoughts on Education.

ADDRESSED TO YOUNG WOMEN WHO ARE "FINISHING"

BY MRS. C. M. KIRKLAND.

A friend told me, the other day, that he had been shocked to hear a girl of sixteen say in company that she had finished her education. Not that he would have construed with severity the mere adoption of a conventional form of expression, but that he observed in the young lady's manner something which assured him that she accepted the phrase in full force, and meant by it all that the words seemed to imply.

Female education seems with some to have only a technical meaning:—to contemplate a certain amount of knowledge acquired at school, with an addition, more or less considerable, derived from private instructers. The first includes a little Geography, principally that which may be learned from maps; a little History—as much as is included in half a dozen compends used in schools; a little Grammar, which requiring some abstraction is generally "bated" by the scholar; with a tolerable knowledge of Reading, Writing, and common Arithmetic, and a very slight smattering of Natural Philosophy, Rhetoric, and perhaps Botany or Geology. If Mental and Moral Philosophy be on the list of studies, a young lady is in some danger of becoming masculine; if Algebra and Geometry, she must take care to keep it a secret.

The addition is partly in the shape of languages; first French, the language of the modistes; next Italian, rendered necessary by the use of fashionable songs. Then come Music, Dancing, and possibly a little Drawing, though not often more than will suffice to copy in crayons a landscape a foot long, which has to be retouched by the teacher before it is fit for the portfolio.

Now all these things are very well, as far as they go. Education should include them all.—But does the young lady thus "accomplished" know how to read? Of course she knows the sounds of words; but can she read a scene in Shakespeare, or a chapter in the Bible, or even a paragraph from a newspaper, as it should be read, in order to give pleasure as well as instruction to the hearer? If she cannot—if she have not made this particular power the subject of earnest study and effort, let her be sure she has neglected an important part of her education.—All music is good; but the "sweet music of speech"—that which at once arouses the mind and delights the ear—that which requires no instrument but the due use and command of the organs God has given us; which asks no particular endowment in the musician, no particular taste in the hearer—this is the music first in demand for the family circle; and if its acquirement be deferred to the piano-forte or the harp, education is going backward instead of forward.

The geography which we acquire at school is indispensable, certainly, but is it sufficient? We learn the general appearance of countries on the map, the position of certain large islands, the names of many bays and straits. We even study the population and possibly the latitude and longitude of some of the principal cities, and recite them with tolerable precision in the class. And this is, perhaps, all that can be expected for the time. But do we acquire an interest in the study founded on its use? Have we done anything but accept it as one part of the school routine? Do we connect the knowledge thus acquired in any degree with the general business and enjoyment of life? If we do, we shall never see the name of a place for the first time without desiring to know exactly where it may be found; we shall not read in the newspaper an account of the opening of a new branch of trade, the adventures of an exploring expedition, the colonizing of an island in the South Seas, or the search after a missing commander,—without a desire immediately to seek out on the map the position of the points named, and in the gazetteer all that is known about them. An atlas will be as necessary among our private store of books as a novel, and we shall not advance far in life without having formed for ourselves a sort of mental chart, in which will be laid down, ready for immediate use, the general aspect of the face of the earth, with an accompanying commentary, showing the climate, production, advantages and peculiarities of all important points; first and clearest and best, those of our own extensive country and its dependencies. When we read history, it will be with a map at hand; and we shall not content ourselves with the vague jumble which seemed to torment a lady of my acquaintance, who could never remember whether the Lexington at which the first revolutionary battle was fought was that in Massachusetts, or its namesake in Kentucky, and always wondered how it was that the troops could get to Boston so speedily! We laugh at the ludicrous mistakes made by foreigners—even the English—with regard to the different portions of our country; but mere vastness does not entitle us to attention. It is in truth as unpardonable in an American young woman who has "finished her education," not to know the exact position of York and Birmingham, Kenilworth and Canterbury, as for an English girl to suppose that we are fanned in summer by the breezes of the Cordilleras, or that New York is within half a day of New Orleans. She who learns geography intelligently and for its uses and its pleasures, will turn it to account in all these matters. Far from regarding it as a mere school-study, she will count it among the means of acquiring general intelligence, and of guarding against that sad barrenness of mind which is always at a loss for interesting topics of conversation unless in company with those equally unfurnished. As a preparation for travel, or of enjoying the travels of others, such a knowledge of geography as I have attempted to indicate, is invaluable. For this, the amount that we acquire at school is to be considered merely the stepping-stone. The pleasure and advantage of continuing the study can be appreciated only by those who have been induced to believe that, on leaving the "finishing" school, this branch of knowledge deserved a place among those which may have uses in after life.

History is another study sometimes "finished" at school. I once knew a young man who, desirous of improving himself, read assiduously, for an entire winter, the history of the Punic wars. He appeared in the spring to be much gratified on reviewing the amount of his labors, but said that somehow or other he never could tell exactly which side Hannibal was on! A young lady of no little intelligence in some directions, asked once in my hearing in what century our Revolutionary War took place, observing that she never could remember whether it was in this one, or the last, or the one before that. The first instance—that of the young man—is plainly referable to that mechanical and soulless way of reading which looks but at the words without any corresponding pictures being formed in the mind. People of this class read, as we sometimes do, when the thoughts are pre-occupied, or sleep is imminent, so that we find ourselves going over the same page or paragraph again and again, in order to discover the sense which strangely seems to elude us. The young lady's inconsequence not being the result of natural incapacity, must of course be traced to the indulgence of utter thoughtlessness, want of all rational interest in the object, or such a habit of learning by rote as takes the life out of any study, however important or attractive in itself. The youth of darkened mind to whom I have alluded, was too completely ignorant and uncultivated to reap any important good from a single ill directed effort at improvement; the lively, intelligent girl, far less pardonable in her ignorance, is probably destined to a life either of empty frivolity, ending without dignity or self respect, or one of dull routine, which will find her year by year the still, submissive victim of ennui and indifference.

The study of history is far from deserving to be rated among things to be learned according to law and forgotten as speedily as possible. It is somewhat the custom of young people to disparage, secretly or openly, any study which does not seem to promise immediate use or immediate pleasure. Indeed, too large a part of what they learn at school, is learned solely under the immediate stimulus of praise or blame, reward or punishment, without reference to the remote future at all. The effort of all judicious instructers is to lead the pupil's mind forward, beyond the task of the moment, to the general usefulness of knowledge, the exhaustless pleasure and advantage of cultivation. History is among the studies which are thoughtlessly supposed to have no particular applicability to the needs of female life. What kings and queens and governments have done, seems not necessarily important to the furnishing of a young woman's mind. But why is any knowledge important? Why have books been written? Why may not each age, and each family, and each person, go through life as if nobody else had ever existed? Because, by this plan no accumulation of wisdom could ever be made; no examples or warning, beyond the little round of our personal experience or observation, could have been brought to bear upon our lives. History is "philosophy teaching by example," or what is more to our purpose, it offers experience without cost. Kings and queens are but men and women, endowed with passions like our own, and acting on so conspicuous a stage, that the workings and effects of these passions are rendered more striking than in private life. Governments are subject to the laws of God and nature; and when they transgress these laws they suffer, as do individuals; and their sufferings are for the benefit of all who live, if they will take the trouble to observe and reason.—Merely to know that a thing had been done, would be a trifle indeed, if it were possible for a sentient being to know a fact without drawing any deductions from it. But it is not. Whether consciously or not, we reason and conclude upon everything that presents itself to our minds.—When we read the life and the fate of Mary of Scotland, do we not in our own minds say, "What a pity she did—this or that!" When we study the history of Charles I. of England, can we fail to see what were the errors which made him a bad ruler and a bad man? If we study the character of Washington, are we so taken up with following him through his career, that our hearts do not glow and feel a noble expansion as we contemplate his virtues! And not only with regard to the broad distinction of virtue and vice—good and bad—does the study of history have its effect in the formation of our sentiments, but in those subtler and less palpable gradations between right and wrong, which can hardly from their multitude be taught by express precept, exemplification in the case of others is of incalculable value. The young may not perceive this influence, but it is irresistible. Its unsuspected power is that which makes bad novels so intensely bad for the young. History, if it tells the truth, exposes the natural or providential results of certain courses of action or traits of character; a bad novel often reverses this order of things—makes evil tempers appear happy and successful, *which they never are*, and shows that the right may be unprofitable, irreligion charming and amiable, falsehood justifiable, and the whole course of human affairs so altered in the case of certain individuals, that cause and effect are no longer indissoluble—a fallacy which is destructive to wisdom and virtue in the youthful mind. The more we become acquainted with the truth of the past, the more shall we be impressed with Gods overruling power,—the less shall we hope any exception in his laws for our relief in case of disobedience. Human governments, as well as individuals, sometimes undertake to set aside these laws, on considerations of what they deem expediency, and for the present, or to the superficial observer, they may seem successful. But one may as well place himself on the railroad track, and expect God's mercy to turn aside the train before it shall cut him to pieces, as to transgress any of the immutable moral laws and dream of eluding their consequences. If our study of history have not taught us this, it has not been carried far enough. We have but discovered a mystery; further investigation will furnish us with its key.

But there is another advantage in the study of history which must not be overlooked. It furnishes rational and innocent subjects of thought and conversation, for which if we make no provision, we must be content to take our places with those whose talk is as the "perpetual dropping," which makes their society intolerable to people of sense. I would put it to the candor of any reader, whether the conversation of the circle which she frequents is what it should be; whether there are not persons whose entrance causes a sensation of pleasure from our consciousness that what they say will have some value. I hate pedantry; I shall flee the woman who proses history to me, or anything else; I dread a common-place, droning moralizer as I do a musquito; but I do love—and so does everybody that I ever had an opportunity of observing—a person that can say *something!* Many people talk immensely, yet never by chance say any thing that dwells in the mind for a moment after the speaker is out of sight. Far from getting an idea from them, we cannot flatter ourselves that we have succeeded in imparting one. Now, no one study can be depended upon for providing materials for agreeable conversation; it requires a general furnishing and enriching of the mind. We might grow silent by cultivating ourselves exclusively in one direction—for in that case we should but seldom find an interlocutor—but we should not grow agreeable. One who pursues anything intently will never be an empty chatterer; but a woman wants something beside such a negative qualification as this, to fit her for her place in society; which I am heretical enough to think, after all the fine things that have been said, is a distinct one. A woman who would fill the station for which God evidently designed her, must make being agreeable a part of her duty. We need no urging to look as pretty as we can; nature takes care of that. But nature contents herself with this lower prompting. She does not always suggest to us that higher attractiveness without which even beauty is shorn of its beams, and which often supplies the place of beauty. If any of my readers have ever seen a foolish old woman, they will not need anything further on this point. Foolish young women we see every day; their youth and good looks carry them along in a certain way and among a certain class, pretty well for the present—may even get them husbands such as they are. But when we see the results of such marriages, let us ask ourselves seriously, where lay the difficulty? What drove the husband to dissipation—the wife to folly? May it not have been something which made home distasteful? Life is full of petty trials, trials so petty that they are not to be met directly, or with special efforts of principle, but provided against, in the mass, by such stores of mind as will give us something to think of besides the occurrences of the moment. Without this, every trifle of daily life becomes of consequence, every little vexation finds a bare nerve; a woman may become sour without knowing it, and think her lot peculiarly hard, merely because she is ill-provided with the requisite defences against a lot which she partakes with the whole sisterhood.

But will History help her? Yes! As the difficulties and trials which arise are multiform, so must be the modes and implements of defence. As emptiness of mind and barrenness of soul and frigidity of imagination are allies of the enemy, we must drive them out by the aid of information, taste, principle, sympathy—all within our power if we are sensible enough of their value to pay the requisite price—and history has a bearing upon them all. It is emphatically a *rich* study, and unlike some others, it pays as we go along too.

Grammar is among the things likely to be learned by rote, if the scholar be not capable of philosophizing a little about it. It requires an effort of memory too, for I hold that its rules should be learned with verbal accuracy, in order that they may be retained, and always at hand when a point is to be decided. This appears at first irksome to the scholar, at least to some scholars. When there is a logical or systematic power—not so common as we could wish among girls—grammar is exciting and delightful, and in such cases serves not only the main purpose of forming the taste and judgment for a faultless construction of language, but the further one of advantageous mental exercise.

The opinion has been advanced, that if a child hears always correct language and reads well-written books, the study of grammar as a science will be unnecessary, and the time usually appropriated to it may be used to better advantage.—Allowing this opinion to be correct, though I could never assent to it, since many peculiar case must arise in the course of our reading, and still more of our writing—it would be totally inapplicable in most cases; for very few young people are so situated as to hear none but correct language. The inaccuracies which give us most trouble are those which are learned unconsciously in early youth, and which a subsequent knowledge of grammar alone enables us to detect.—Americans are peculiarly careless in their construction of language, and some among us even pride themselves on certain inaccuracies, maintaining that the correct form is pedantic. How many people who know better, use *learn* for *teach*, *lay* for *lie*, &c. Not long since I heard a person of considerable pretension say "Me and you will go—them that's afraid may stay away," and such errors as this, "Neither of them were there," are sadly common. Now these things may seem trifling, but they are sufficient to stamp one's conversation with vulgarity, and to incapacitate us for writing with ease and elegance.—So I wish I could persuade all my young friends to have patience with grammar, and even if it is quite distasteful, give it due attention, trusting for the fruits until by and by.

This "by and by" is the object of all school-teaching, and the best result of the best school-teaching is to *show us how to learn and inspire us with a love of improvement*. How different is this from the common notion of "finishing" the education at sixteen or eighteen! What we have learned before that age is but the stepping-stone to our education. The girl who puts by her books on leaving school, and feels that the time has come when they ought to be exchanged for visiting, dress, and perhaps some showy accomplishments, bids fair to become—I had almost said a goose. I would really much prefer the society of a good sensible country maiden, who has been too much occupied in helping her mother and learning common things to go to school except for a part of the winter, yet who is conscious of ignorance and has a desire to improve, for improvement's sake, to that of a flippant, conceited little creature, like the one mentioned early in this paper; who knows no one thing well, yet is perfectly self satisfied, and ready to turn over a new chapter in her destiny. How many sensible girls are spoiled by this silly mistake of supposing themselves "educated." I wish I could reach the private ear of every one of them, and be heard with patience while I should try to explain what education means.

[Sartain's Magazine.

ANIMAL HEAT.

Among the numberless instances of the wonderful adaptation of man and animals to the various circumstances in which they may be placed, there is nothing more remarkable perhaps than that power with which they are endued of preserving a particular temperature or heat. By this power we are enabled to bear the extremes both of heat and cold without injury, at least for a time. For example: The heat of the human frame, as every one knows, is considerably higher than that of the bodies which commonly surround us; it is estimated at about 98 degrees of the thermometer, and this temperature it will preserve under a heat which would roast it, or a cold that would more than suffice to freeze it, if it were a dead and not a living substance.—This wonderful power, then, is the result of life, and not of chemical composition.

Even in vegetables we observe the same power, from the fact, that the juices in their stems and branches are frozen with much greater difficulty than lifeless fluids. Ice has been found to thaw where roots shoot into it, and it is a common observation, that after a fall of snow, the thawing is first discovered on the leaves or around the stems of trees. It is also found that eggs are cooled and frozen with much more difficulty than equal masses of lifeless matter. Yet after they are once frozen, and their life destroyed, they freeze with readiness, a clear proof that the power of resisting cold is owing to the principle of life within them.

The most striking examples of the power of the living body to resist heat, are recorded by Sir Joseph Banks, and Sir Charles Blagden.—They remained for some time in rooms heated to the temperature of boiling water, yet the heat of their bodies was not increased, and the latter gentleman continued for eight minutes in an apartment heated to 260 degrees, or 48 degrees above the heat of boiling water, with scarcely any variation of the heat of the body. In these rooms beef-steaks were dressed in about half an hour, and if the hot air was impelled on them in a stream, the cooking was completed in thirteen minutes; and eggs were roasted hard in twenty minutes. But even a higher temperature than this has been borne by two French philosophers, who remained without much inconvenience for five minutes in a room heated to 78 degrees above the heat of boiling water.

WILLIAM E. CASH,

IMPORTER OF

CHINA, GLASS & CROCKERY WARE,

AND DEALER IN

Britannia Ware, Tea Trays, Knives & Forks,

SOLAR, ASTRAL & MANTEL LAMPS,

GIRANDOLES, CANDELEBRAS, &c.,

WHOLESALE & RETAIL,

No. 262

WASHINGTON STREET,

Corner of Avon Place,

BOSTON.

W. E. C., invites his former customers, and all purchasers to examine his new stock of IRON, STONE, CHINA and DINNER WARE.

Particular attention given to furnishing Hotels and Families with Wares imported expressly for the purpose, which cannot fail to give entire satisfaction.

Glass made and cut to order. Lamps of every description repaired at short notice.

WARE LOANED FOR BALLS AND PARTIES.

march3

NEW TREATMENT OF BRONCHITIS.

DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.

Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms.

une10

Samuel Ingalls, M. D.

TREATMENT OF LUNG DISEASES,

and others, *not cured* by medicine alone.

DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.

Office and Residence, No. 15 Montgomery Place near the Tremont House. 1stf nov4

YOUNG LADIES' INSTITUTE,

PITTSFIELD, (BERKSHIRE CO.) MASS.,

On the Boston Railroad, midway between Albany and Springfield.

CONDUCTED by Rev. W. H. TYLER and LADY, with the aid of a full corps of accomplished Professors and Teachers in all the Departments of a finished Education.

The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.

The Summer Session of five months will commence May 2.

For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed

Pittsfield, March 31, 1849.

WOOL.

LYMAN REED & CO.

[Successors to Reed, Hurd & Co.]

GENERAL COMMISSION MERCHANTS,

BOSTON.

☞ Particular attention paid to the sale of Wool, and liberal advances made on consignments.

tf june17

REMOVAL.

Dr. Rufus E. Dixon,

SURGEON DENTIST,

HAS REMOVED

FROM NO. 7 WINTER STREET TO NO. 22 WINTER STREET,

ON THE OPPOSITE SIDE

aug14

WORCESTER'S DICTIONARY.

THE MOST COMPREHENSIVE AND ONLY ACCURATE DICTIONARY OF THE ENGLISH LANGUAGE, contains upwards of ONE HUNDRED THOUSAND WORDS, of which the Pronunciation is clearly given. The quantity, as well as the accent, being marked. It embraces, also, numerous Technical and Scientific Terms, Phrases from Foreign Languages, current in English Literature, etc., etc. It is FREE FROM ALL INNOVATIONS IN ORTHOGRAPHY, and presents the Language as it is used by nine tenths of the Educated Classes of England and America. This Dictionary is used and specially recommended by the Presidents and Professors of *nearly every College in the Northern States*, and by other eminent scholars, among whom may be mentioned—

Jared Sparks, LL. D., Hon. John McLean, LL. D., Hon. Levi Woodbury, LL. D., Hon. T. Frelinghuysen, LL. D., Hon. David L. Swain, LL. D., Dr. Robley Dunglison, Alonzo Potter, D. D., LL. D., Moses Stuart, D. D., Edward Hitchcock, D. D., LL. D., Mark Hopkins, D. D., Henry W. Longfellow, A. M., Benjamin Hale, D. D., Hector Humphrey, D. D., Eliphalet Nott, D. D., LL. D.

"I shall certainly regard it hereafter as my best authority." [James Kent.

"It will introduce the name of its author to every Library in our country, and place it by the side of the distinguished Lexicographers who have preceded him." [Judge McLean.

City of Boston, in School Committee, March 28, 1848.

"Ordered, "That a copy of Worcester's large Dictionary be furnished to each department of the schools, to be kept as a book of reference." Attest, S. F. McCLEARY, Secretary.

PICKERING'S GREEK LEXICON—1468 pp—Price $3 75.

This Lexicon having been re-written, and greatly enlarged and improved by the addition of nearly 50 per cents to its contents as originally published, is in its present form one of the most complete and accurate vocabularies of the Greek Language, and is pronounced by competent teachers and professors, better adapted to the use of Colleges and Schools in the United States than any other Greek Lexicon. Among its excellencies are the following:—

1. Clear and methodical arrangement.
2. Elaborate elucidation of the meaning and use of obscure words and phrases, the anomolous particles, etc.
3. Exact and pertinent definitions, the law terms of the Attic orators being given in terms found in Kent and Blackstone.
4. The insertion of the oblique and dialectical forms of anomolous nouns, verbs, etc.
5. Comprehensiveness; it being confined to no particular class of Greek authors, but covers the whole field of Greek literature.
6. Beauty of mechanical execution and cheapness.

"This Lexicon is in every respect an excellent one." [Prof. Felton, Camb.

"The best extant for Colleges and Schools." [Prof. Robinson, N. Y.

"Decidedly the best School Dictionary we have yet seen." Literary World.

POPULAR MUSIC BOOKS.

CARMINA SACRA, or BOSTON COLLECTION OF CHURCH MUSIC. By L. Mason; greatly admired for the beauty, chasteness, and sterling character of its music.

THE BOSTON ACADEMY'S COLLECTION. Edited by L. Mason. This standard work is so well known and used as to preclude the necessity of any recommendation.

THE PSALTERY. By L. Mason and G. J. WEBB. One of the most complete works of the kind ever published. It has received the sanction of the Boston Handel and Haydn Society, and the Boston Academy of Music. In style there is a great diversity in being suited to every variety of subject and occasion, and is specially adapted to congregational use. The Psaltery will make a valuable addition to the Boston Academy's Collection and Carmina Sacra, and ought to be in every choir.

THE NATIONAL LYRE. A new collection of psalm and hymn tunes comprising the best ancient and modern compositions of established merit, with a choice selection of chants, &c., designed for the use of choirs, congregations, singing schools and societies throughout the United States. By S. Parkman Tuckerman, Silas A. Bancroft, and H. K. Oliver.

NEW CHORUS BOOK, SPECIALLY ADAPTED TO THE USE OF CHOIRS.

THE CHOIR CHORUS BOOK. By A. N. Johnson, Professor in the Boston Academy of Music. A collection of choruesses, from the works of Handel, Haydn, Mozart, Mendelssohn, and other distinguished composers. This work embraces a larger collection of choruses than has been before published, arranged in a form for the use and improvement of choirs; and it is believed that, besides the additional interest which its use imparts to choir meetings, the study of the pure compositions it contains, will greatly improve the taste and facilitate the power of execution. Although published in the summer, several editions *have been already sold*. Price $7 50 per dozen.

SCHOOL MUSIC BOOKS.

THE PRIMARY SCHOOL SONG BOOK, in two parts. By L. Mason and G. J. Webb, Professor in the Boston Academy of Music. It is supposed that any mother, or primary school teacher, who can herself sing, although she may know so little of musical characters as not to be able to read music herself, may by the help of this book, be enabled to teach her pupils with good success, and thus prepare the way for a more thorough and extensive course in higher schools.

THE SONG BOOK OF THE SCHOOL ROOM. Consisting of a great variety of songs, hymns, and scriptural selections, with appropriate music, arranged to be sung in one, two, or three parts; containing, also, the elementary principles of vocal music, prepared with reference to the inductive or Pestalozzian method of teaching, designed as a complete musical manual for common or grammar schools. By Lowell Mason and George James Webb. This work has been prepared with reference to the wants of common schools and academies, and is designed to follow the above work.

LETTERS OF MRS. ADAMS,

WIFE OF JOHN ADAMS,

With an Introductory Memoir, by her grandson, CHARLES FRANCIS ADAMS. Fourth Edition, revised and enlarged, with an Appendix, containing the Letters addressed by JOHN QUINCY ADAMS to his Son, on the Study of the Bible.

Published by WILKINS, CARTER & CO., No. 16 Water Street, and for sale by Booksellers generally. march17

IMPORTANT TO THE LADIES!

OUR SENIOR PARTNER

HAVING sailed for EUROPE, to purchase a Stock for the coming season, for which purpose we depend upon our

Retail Sales

to supply him with funds, and as Goods can be purchased so low abroad at the present time for CASH, that we can afford to sell or present stock

AT EVEN A LOSS,

and invest the proceeds for the coming season, and, also, as

WE NEVER ALLOW OURSELVES TO BE

UNDERSOLD

UNDER ANY CIRCUMSTANCES WHATEVER, we pledge ourselves to our customers that our prices are

AS LOW,

if not LOWER than the SAME QUALITY OF GOODS *can be purchased in the city*. Our object is to

Turn our Whole Stock into Cash,

IMMEDIATELY,

to accomplish which our prices shall be so low as will leave no room for complaint. For a description of our Stock, we respectfully invite the Ladies to examine for themselves, merely remarking that *it was never more complete in every department than at present.*

WE HAVE BUT ONE PRICE, BUT THAT A LOW ONE.

192 Washington Street.

GEO. W. WARREN & CO.

may26

"THE ONLY ONE TO SUCCEED."

FROM one of the leading Booksellers in England—"WEBSTER'S QUARTO DICTIONARY IS THE ONLY ONE TO SUCCEED HERE." London, May, 1849.

"Our purpose is,—simply to recommend the present edition of it, (Webster's Quarto Dictionary) with its copious additions to the text, as a highly valuable publication. We hope that it will obtain a wide and profitable circulation."—North American Review, January, 1848.

["By a judge." I regard this book as the most successful effort—the best published American book up to this time.—James Brown, Esq., firm of Little & Brown of Boston, Feb. 1848.

The very large and increasing demand for this work *affords the best possible evidence* to the publishers that it is highly "acceptable to the great body of the American people."—The testimony of Booksellers is abundant, that it is "the only one" that *does* "succeed *here*," in the United States.

Published by G. & C. Merriam, Springfield, Mass., and for sale by all Booksellers. june23

NEW HYMN BOOK.

CHRISTIAN HYMNS;

FOR PUBLIC AND PRIVATE WORSHIP.

NINETEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

The following is a list of places where the Christian Hymns is in use.

MAINE.

Belfast; Thomaston; Bath.

NEW HAMPSHIRE.

Dublin; Keene; Peterboro'; Wilton; Concord; Manchester; Fitzwilliam.

VERMONT.

Pomfret; Windsor.

MASSACHUSETTS.

Hollis Street Society; Twelfth Society; New North; Broadway Society, Boston; Lee Street Society, Divinity School, Cambridge; East Cambridge; Hingham; East Medway; Barnstable; Taunton; Hopkinton; Bridgewater; East Bridgewater; West Bridgewater; Harvard; Roxbury; Concord; Stow; Worcester; Upton; Fitchburg; West Newton; Lawrence Dedham; Gloucester; Northboro'; Woburn; Winchendon; Dorchester; New Bedford; Ware.

NEW YORK; Troy.

WISCONSIN; Milwaukie.

LOUISIANA; New Orleans.

☞ Copies furnished for examination.

CROSBY & NICHOLS, Publishers,

f24 1isostt 111 Washington st, Boston

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Summer Quarter commences May 21st.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Jan. 29, 1849. os1y

WATERMAN'S PATENT VENTILATED REFRIGERATOR.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher, I have sought for a coffee machine, that